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## NOTES ON BORDER PARISHES.

WHITNEY CHURCH.

BY M. L. DAWSON.

THE village of Whitney lies on the south-western borders of Herefordshire, and at the time of *Domesday* was included in the Hundred of Elsdune, but was nevertheless considered to be in the Marches of Wales until the reign of Henry VIII. An Act of Parliament was then passed by which Whitney, together with other neighbouring parishes, was united to the county of Hereford, and incorporated into the newly-formed Hundred of Huntington, "having hitherto been part of the Marches of Wales."

The present church stands on the right of the road leading from Hereford to Hay, and is a comparatively modern edifice; but the original church was situated to the left of the road, near the ferry, on the banks of the river Wye. No record remains to tell us when or by whom it was erected, nor have we even any architectural proof from which to judge of its probable date, for it was washed away in the great flood of 1735, and its site now lies beneath the Wye.

In the absence of any evidence to the contrary we may fairly assume that it owed its origin to Eustace de Whitney, the first Norman lord of Whitney, or one

of his immediate descendants, and its dedication to SS. Peter and Paul is what might have been expected from a family so deeply attached to the great Monastery of St. Peter's as were the Whitneys. Anyhow it is certain that Whitney Church was in existence in the thirteenth century, for the following notice of it occurs in the *Taxation of Pope Nicholas, cir. 1291*: "Eccl'ia de Wytteneys, 5:0:0 0:10:0. T. M. T."

About the same time a dispute arose between the Abbess of Elstow, in Bedfordshire, and Eustace de Whitney concerning the right of presentation to Whitney Church. A law-suit followed, and the case was duly tried at Westminster. Silas Taylor says that "they quarrelled for long, till they lapsed their presentations, and soe the Bishop presents." This was in the time of Bishop Swinfield. In connection with this claim we may mention that Ullingswick, near the Whitneys' other estate of Pencombe, Herefordshire, is also said by Duncumbe to have belonged to Elstow, its original name, *Helenswick*, being derived from its connection with *Helenstow* (Elstow).

But the chief interest of Whitney Church lies in the fact that it was a stronghold of the Lollards, and that here William de Swynderby and Walter Brut preached their novel doctrines, much to the indignation of the Bishop of Hereford. "Swynderby<sup>1</sup> was the most eloquent of the immediate followers of Wycliffe.....He came into the diocese of Hereford early in the year 1390, and taking no notice of an inhibition served upon him at Monmouth, he preached in the churches of Whitney, Almeley, Croft, Leominster, and Kington, and took up his residence in the Forest of Deerfold. In 1391 a process was issued by Bishop Trefnant, of Hereford, against William Swynderby, which is given at full length in the Hereford Episcopal Register for that year.....In the same year Swynderby had the high tribute paid to his eloquence of a special inhibition

<sup>1</sup> *Arch. Camb.*, Oct. 1873.

from Archbishop Courtney, 'lest any one should presume to listen to the preaching of William Skyn-derbye.'

Walter Brut was also a leading Lollard preacher, and

"Being stirred up against the Pope and his clergy by the unjust condemnation of William Swinderby, his friend and companion, and the impudent pardons and indulgences granted by Pope Urban to Henry Spencer, Bishop of Norwich, became a zealous preacher of the reformed doctrines, as taught by John Wickliffe, in the diocese of Hereford, at several places, viz., at Whitney Church; in a certain desert called Derwalswood; in a chapel at Newton Park, near the town of Leyntwardin; and many other places. Of which, when John Trevenant, Bishop of Hereford, had information, he caused divers articles of accursed heresy, as they were then called, to be drawn up against him; and having summoned him to appear in the parish church of Whitborne, required his answers to them, which were as follow:—

"1. That the Bishop of Hereford and his assistants did naughtily, wickedly, perversely, and unjustly condemn the answers of William Swinderby, chaplain, because he avouched and affirmed that the said conclusions were true and catholick.

"2. Concerning the Sacrament of the Altar, that after the sacramental words there remains very Bread, and that there do not remain Accidents without the Substance after the Consecration.

"3. That the Pope is very Antichrist.

"4. That it is not lawful for Christians in any case, or for any cause whatsoever, to swear either by the Creator or any creature.

"Walter Brut wrote a long defence of these articles, and exhibited it to the Bishop, but his answers not being thought sufficient, he was summoned to appear before the said Bishop in the Cathedral Church of Hereford, and there by threatenings and promises was wrought upon to make his submission to the Church's determination and the correction of the said John, Bishop of Hereford, and so he escaped their hands for that time."

But his submission seems to have been short-lived, and his influence became so great that two years later the King was called upon to interfere in the matter, and on the 22nd of September 1393, he issued the following manifesto:—

"Richard, by the grace of God, &c., &c., to his beloved and faithful John Chaundos, Knight; John Eynford, Knt.; Renold de la Bere, Knt.; Walter Deveros, Knt.; Thomas de la Bare, Knt.; William Lucy, Knt.; Leonard Haklut, Knt.; and to the Mayor of the City of Hereford; to Thomas Oldcastell, Richard Nassh, Roger Wyggemore, Thomas Wallewayn, John Skydemore, John Up-Harry, Henry Morton, and the Sheriff of Hereford, sendeth salutations:

"Forasmuch as it is advertised us that one Walter Brut and other such children of iniquity have damnably holden, affirmed, and preached certain articles and conclusions, being notoriously repugnant against the Holy Scriptures", &c., &c.,

it calls upon them to make proclamations everywhere to forbid their assembling together in conventicles, and to arrest, imprison, and punish all who do so.

Walter Brut has been immortalised in the *Vision of Piers Ploughman*, where the poet says:—

"Behold upon Walter Brut,  
Whom bisiliche thei persue den,  
For he said hem the sothe."

The Lollardism of Whitney may be easily accounted for when we remember its vicinity to Almeley, the home of Sir John Oldcastle, with whom, moreover, the Whitneys were connected by marriage, as one of the family married his niece, Jane Oldcastle. Another proof of the Lollard tendencies of the Whitneys is found in the will of Lady Peryn Clanbowe, 1422, sister of Sir Robert Whitney. Among her legacies she mentions a "boke of Englyssh, cleped 'pore caytife'." The "pore caytife" is a collection of religious tracts against abuses in the Romish Church, and formerly attributed, though wrongly, to Wycliffe; but whoever was its author, its Lollardism is undoubted.

The next notice we find of Whitney Chnrch is contained in the *Valor Ecclesiasticus* of Henry VIII's reign:—

"Rectoria de Whytney.

|   |    |          |
|---|----|----------|
| "Valet in gross' p' scrutin' & exa'm'aco'em | s. | d.       |
| comissionar' com'unib' annis                | —  | cxv viij |
| Inde in                                     |    |          |



|                               | Rep's vz | s.    | d. | s.     | d.        |
|-------------------------------|----------|-------|----|--------|-----------|
| P'curac' arch'i quotit' anno  | vj       | viiij | —  | vij    | viiij     |
| Sinagio                       | —        | xij   | —  | —      | —         |
| Et valet clare comunib' annis | .        | .     | —  | cviiij | —         |
| Xma p's                       | .        | .     | .  | x      | ix ob' 9" |

The following document of the year 1557 gives some insight into ecclesiastical matters at Whitney at that date:—

“In perpetuum rei memoriam.

“The copy of a *composition* as *appeareth*, made between Roger Laurence, parson of the parish ..... of Whitney, in the County of Hereford, and the inhabitants of the said Parish, concerning the payment of their ..... by them unto him.

“The original *whereof* is now in the custody of Charles West, one of the Inhabitants of the said Parish.

“Be it known to all true *Christian* people to whom this present writing shall come, &c., &c., That I, Roger Lawrence, of Whitney in the County of Hereford, Clerk, parson of the parish Church of Whitney foresaid, know ye *me*, the said Roger, for certain good & lawful considerations *me moving*, have consented & agreed with the Patron & the whole Parishioners of the said Parish of Whitney, whose names are underwritten in manner & form following, that is to wit, as considering in times past the said Parishioners, every of them, did pay unto my predecessors *five cheeses* of every house & dwelling & inhabiting within the said Parish, having any kine within the same, in that in those days my predecessors had not a competent living to maintain him to live thereupon, for in those days there was no ..... of corn within the said Parish; & at that time the said Parishioners did give & grant, of their own good will, to my said predecessors, *eighteen cheeses* of every house yearly for to maintain the living of my said predecessors: And whereas the said Parish not being well replenished with corn, where in those days there was but wild grounds & woods. And also considering the great need & scarcity of the poor Inhabitants of the said Parish, for lack of whitemeat for the maintaining & bringing up of their children & servants for to maintain their good husbandry—I, the said Roger, for me & my successors, parsons of the said Parish, by these presents have released & for ever ..... the foresaid parishioners & every of them of the foresaid former ..... of *eighteen cheeses*, to my predecessors granted. And the said Parishioners have promised for them

& for either of them to pay unto me the said Roger & unto my successors six cheeses yearly of every household or householders, or any other that grazes any leasows within the said Parish, according to the foresaid ..... To be paid in manner & form following; that is to say, three at the feast of the Nativity of St. John the Baptist, & the other three at the first day of August. And the said Parishioners & every of them shall bring or cause to be brought the said *cheeses* yearly, at the days above limited, to the Parish Church of Whitney aforesaid, good & sufficient in the sight of ..... indifferent & honest men of the said Parish.

"In witness whereof I the said Roger have subscribed my name & put my seal the xxvi day of April in the year of our Lord God a thousand five hundred fifty & seven (1557)."

|                        |                           |                   |
|------------------------|---------------------------|-------------------|
| "Robert Whitney, Knt., | Roger Laurence, Rector of |                   |
| Patron                 | Whitney                   |                   |
| John Duppa             | David Gryff               |                   |
| Charles Jones          | John .....                | } Parish-ioners." |
| Owen .....             | James Robert              |                   |
| James Edmonds          | Watkin .....              |                   |
| John .....             | John ap Thomas            |                   |
| John Pritchard         | Richard .....             |                   |
| Wm. Harry              | Thomas John               |                   |
| Rees .....             | ..... Edmond              |                   |
|                        | Robert .....              |                   |
|                        | Owen Prees.               |                   |

During the early part of the last century the river gradually undermined the church, and the great flood of 1735 completed its ruin, when, as tradition relates, coffins were seen floating down the river.

The present church was erected in 1740, by the same William Wardour who re-built Whitney Court, and who, no doubt anxious to escape the repetition of a similar catastrophe, chose for its site some slightly rising ground on the opposite side of "the King's highway". It consists of a square tower, nave and chancel, and many of the stones of which it is built were brought from the ruins of the old church, but the jambs of the doors and windows are of a curious purple stone, which must have been brought from a distance, as nothing of the kind is to be found in the neigh-

bourhood. The interior is paved with gravestones from the old church, but, unfortunately, they are placed with the inscriptions downwards. At the west end is an oak gallery for the singers, the pews of the nave are of the same material, and originally belonged to Cusop Church, but were bought for Whitney when Cusop Church was restored. The chancel is fitted up with some handsome old carved oak. There are but two relics left of the old church where the Lollards preached and the parishioners brought their cheeses; these are a massive Norman font with claw feet, and a handsome marble monument to the memory of Thomas Williams, of the family of Gwernyfed, who was connected with the Whitneys by marriage.

The inscription runs as follows:—

"Here lyeth the body of Thomas Williams of Cabalva in the County of Radnor, Esq: who married Elizabeth, 3rd daughter of Edward Holford of Cerleby in the County of Lincoln, Esq.; by whom he had Issue Elizabeth, his onely Daughter. He died the 29th of May, 1698, in the 39th year of his Age.

"Here lyes his body mingled w<sup>th</sup> y<sup>e</sup> dust,  
Whose life was Holy, humble, good & Just."

The church also contains several monuments and some stained-glass windows to the Dew family. The east window was erected to the memory of Captain Roderick Dew, C.B., a distinguished naval officer, and near it is a monument to his brother, Captain Armine Dew, of the Royal Artillery, who was the first to fall at the battle of the Alma.

The bells are six in number, and bear the following inscriptions:—

Treble, or 1st bell. "Come let us sing for Church and King." W. E. 1740.

2nd. "Wiliam Evans cast us all." 1740.

3rd. "Peace and good neighbourhood." W. E. 1740.

4th. "William Blews & Sons, Birmingham." 1869.

4th, original bell. Inscription missing.

Tenor, or 5th. "Wm. Warder, Esq. A good benefactor to Church and Bells." 1740.

The weight of the tenor bell is about 11 cwt., its note is G sharp. The fourth bell was cracked, and recast in 1869. The *original* 4th had on it the names of the two churchwardens in 1740.

The registers, which are very well preserved, commence in the year 1591, and contain many notices of the Whitneys; one of the earliest being, "Robert Whitney y<sup>e</sup> sonne of Eustance (?) Whitney, esquier, was born 23rd day of September, & died 1592."

Among other entries worthy of notice are the following:—

"Morrice Berkley was Buryed Decem. 16, 1714.

"Catherine Gravenor was Buryed March the 18th, 1709.

"Barnaby, the sonn of John Prosser, clerke, & of Anne his wife, was borne uppon St. Barnabas day in the morning, & baptized uppon the 4th day of July 1702.

"Bridget, the daughter of Sir Robert Whitney, Knight, & the Lady Anne his wife, was baptized October the eleventh 1629.

"Mr. Thomas Rodd<sup>1</sup> & Mrs. Anne Whitney were married by licence, January 17, 1634.

"Bap., Beatrice, daughter of Tim. Geers, Clerk, & Beatrice his wife, Xbr. 17, 1731."

In the churchyard are some old tombstones to the Weale family and to the Hancorn family; on the latter the arms are given, two cocks. The new church appears to have been dedicated to St. Paul alone, instead of its original dedication to St. Peter and St. Paul; and in 1759 there was a house in Whitney called St. Paul's House, which still exists. But the old well is still known as St. Peter's Well. Whitney Feast was held on the first Sunday in August, and old people can remember the gathering of neighbours from the adjoining villages, and the "wrastling" and other diversions on the village green, with which it was celebrated.

<sup>1</sup> The descendants of this marriage ultimately became the owners of Whitney Court.

As the old Rectory of Whitney also disappeared during the last century, it seems probable that it was swept away in the same flood which destroyed the church and court. The only account we have of it is contained in a parochial document of the year 1636, entitled :—

"A true & perfect Terrier of all the Glebe lands, tithes, & other Grants belonging to the Rectory of Whitney in the County and Diocese of Hereford, taken by the Minister & Inhabitants of Whitney aforesaid, whose names are underwritten, the 29th day Sept<sup>r</sup> in year of our Lord 1636.

"*Imprimis*. The parsonage house containing of all sorts, little & great, seventeen rooms.

"The Barn & other outhouses, containing of all sorts, great & small, seven rooms.

"The Garden, Orchard, hopyard, & fould, containing in all half an acre.

"The Glebe Lands, being some parcells of pasture, containing in all fifteen acres, more or less, & being all within one hedge between the lands of Sir Robert Whitney, Knt. ; John Duppa, Gent. ; the foresaid hopyard & fould ..... & the green in Whitney ..... on the south, the King's highway on the west, & the lands of the said John Duppa on all other parts.

"One parcell of common in Whitney Wood, by agreement enclosed, containing four acres & a half, more or less, and lying between the parcells of the said common belonging to John ..... on the west, Howell Williams on the south, & the said Sir Robert Whitney on all other parts.

"All tithes in kind, except these that followe ..... pay for according unto custom :—

"Vid<sup>t</sup> for milch kine, six cheeses an house ; three at Midsummer & three at Lammas ; for calves killed & sold, pence a piece ; for calves stored, halfpence a piece ; for *colts*, pence a piece ; for Gardens, pence a piece ; for every hen, two eggs, & three for ..... ; for one corn mill, *ten groats*.

"Offerings. Two pence a piece for every communicant at Easter ; four pence a piece for every woman that is churched ; six pence for every marriage.

"Mortuaries according to the statute & ..... or according to the value of the grounds.

"Christopher Harvey, Rector Eccl<sup>æ</sup>.

"Roger Jones  
John Edmonds } Churchwardens."

The enclosure of the common above alluded to took place during the incumbency of the same Rector, Christopher Harvey, and we give a copy of the deed concerning it:—

“In perpetuum rei memoriam.

“The copy of a ..... made by the Lord and Tenants of the Manor of Whitney, in the County of Hereford, for the enclosure of a parcell of common there called Whitney's Wood, at the Court holden for the same Manor. The original whereof was lost, with other records of the said Court in the hands of one Grove, steward of the said Manor.

“At this Court we, whose names are underwritten, the Lord & Tenants of Whitney in the County of Hereford, for divers good considerations us thereunto moving, have mutually covenanted, concluded & agreed, & do by these presents covenant, conclude & agree for us, our heirs, successors & assigns in manner and form following.

“Viz. that the Common called Whitney's Wood, situate, lying & being within the said Manor of Whitney, and containing 295 acres or thereabouts, shall be indifferently divided between us surrounding, to the several proportions of land whereof we are seized within the said Manor, occupied by ourselves or our under Tenants, to be inclosed or used in ..... by us, our heirs, successors & assigns, as the portion of common of right appertaining unto our said lands, until such time as by general & joint consent in like manner it shall be ..... us, our heirs, successors & assigns that the said Enclosures shall be thrown open again & occupied in common as before. And the said division shall be made to us & every in such sort as have been already *expressly* limited & bounded according to the Map of the said common drawn & planned to that purpose.

“And that during the time of the said inclosure all the woods & underwoods, Quarries of Stone & Tile, houses, rents, & all other profits & commodities whatsoever, being & arising off the premisses (the Royalties only reserved to the Lord) shall be freely ..... unto whom the said portions are allotted to dispose as they please, under such suits & services only as heretofore have been accustomed, or otherwise of right have been due upon the said common. And that we and every of us, in lieu of the said portions of common severally allotted to ourselves, have & do by these presents quit & disclaim our right & title in the other parts during the time of the said enclosures; And shall &

will from time to time permit & suffer the quiet & peaceable possession of the said other parts by them unto whom they shall be allotted ..... whatsoever by us or by any other by our ..... privily assent, consent, or pronouncement.

"In witness whereof we have hereunto put our hands the day & year above written.

"Robert Whittney, D<sup>no</sup> Manarii  
Christoph: Harvey, Rector Eccl<sup>i</sup>æ  
John Duppa  
Eustace Jones  
Charles West  
&c. &c."

Another parochial memorandum relating to a mortuary is interesting :—

"In perpetuam rei memoriam.

"Memorandū that in October a<sup>o</sup> Di 1637, I, Christopher Harvey, Rector of the Parish Church of Whitney, did question John West for a mortuary due upon the decease of his father, Charles West, having witnesses to prove that my predecessor, Mr. .... had received mortuaries upon the death of old David Griffiths."

The following extract from the Patent Rolls gives us some idea of the unsettled state of the Border in the reign of Henry VIII :—

"John ap Hoell, alias ap Hullyn, of Byrley,<sup>1</sup> along with Thos. Fryson of Michelcherche, Marches of Wales, fuller, broke into Whitney Church, in the lordship of Whitney, Marches of Wales, & stole a chalice."

How they were punished does not appear; but a pardon was granted to Margery, verch (daughter) Richard of Bryley, Marches of Wales, widow, convicted of entertaining and abetting the thieves. (See Pat., p. 2, Henry VIII.)

<sup>1</sup> Brilley.



## WHITNEY.

## PATRONS.

|   |      |
|---|------|
| Simon de Braos <i>pro hac vice</i>          | 1277 |
| Bishop of Hereford (by lapse) <sup>1</sup>  | 1284 |
| Patron not mentioned                        | 1328 |
| Eustace de Whitney                          | 1345 |
| Ditto                                       | 1349 |
| Sir Robert de Whitney                       | 1373 |
| Bishop of Hereford (by lapse)               | 1393 |
| Nobilis vir Robertus Whitney, Eques         | 1417 |
| Ditto                                       | 1428 |
| Ditto                                       | 1429 |
| Ditto                                       | 1435 |
| Sir Robert Whitney                          | 1479 |
| Feoffees of Sir Robert Whitney <sup>2</sup> | 1503 |

## RECTORS.

|                                   |
|-----------------------------------|
| Name not given                    |
| Richard de la Sele                |
| Adam Lowe                         |
| Thomas de Whitney                 |
| John Rees                         |
| Philip de Almely                  |
| John Hales                        |
| Reginald Lane                     |
| John Hare                         |
| Richard ap Howell                 |
| Richard Griffith                  |
| James Easton (vacated)            |
| Owen Pole <sup>3</sup>            |
| No Rector given from 1509 to 1544 |

The King, owing to the minority of Robert, son of Sir Robert Whitney

|                               |             |
|-------------------------------|-------------|
| Whitney                       | 1544        |
| Bishop of Hereford (by lapse) | 1555        |
| Sir Robert Whitney            | 1560        |
| Eustace Whitney               | 1574        |
| Sir Robert Whitney            | 1607        |
| Ditto                         | 1632        |
|                               | 1640        |
| Civil War                     | 1645        |
| Thomas Whitney, Esq.          | 1662        |
| Thomas Geers, Esq., S.L.      | 1677        |
| Elizabeth Geers               | 1678        |
| Elizabeth Geers, widow        | 1690        |
| Patron unknown                | 1702 (cir.) |
| Tamerlan Hords, Gent.         | 1727        |
|                               | 1731 (cir.) |

|                                 |
|---------------------------------|
| James ap Hopkin (deprived)      |
| Roger Lawrence                  |
| Thomas Grosvenor <sup>4</sup>   |
| James Popkin                    |
| Matthew Huddleston              |
| Christopher Harvey <sup>5</sup> |
| Jonathan Dryden                 |

|                            |
|----------------------------|
| Daniel Wycherley, D.D.     |
| Thos. Mallett, M.A.        |
| Thos. Hitchcock, M.A.      |
| Samuel Hall, B.C.L.        |
| John Prosser               |
| John Powell                |
| Timothy Geers <sup>6</sup> |

<sup>1</sup> The fact that in 1284 the Bishop of Hereford (Swinfield) presented by lapse seems to confirm Silas Taylor's statement as to the dispute between the Abbess of Elstow and Eustace de Whitney concerning the right of presentation to Whitney.

<sup>2</sup> Viz., Simon Milborne, Walter Baskerville, James Scudamore, John Breyn-ton, and Simon Herring.

<sup>3</sup> Owen Pole was also Treasurer of St. David's Cathedral, 1472; Prebendary of Hereford, 1496; Treasurer of Hereford Cathedral, 1506. To him is attributed the beautiful roof of the nave at St. David's, which has been described as "of almost Arabian gorgeousness"; and he also built the Treasurer's house at St. David's. His will was dated Dec. 10, 1509, and proved March 8 following.

<sup>4</sup> In 1569 James Whytney of Whytney, Esq., granted to Thomas Gravenor, Clerk, a lease for fifty years of house and lands in Whitney, near the Bridge end. His descendants appear to have lived on at Whitney for some generations, as the burial of Catherine Gravenor is recorded in the Register on March 18, 1709.

<sup>5</sup> Christopher Harvey was a poet of no mean ability. A complete volume of his poems was published in 1872, edited by the Rev. A. B. Grosart.

<sup>6</sup> Brother of John Geers, of Garnons, co. Hereford. He was born in 1693,

## PATRONS.

|                             |      |
|-----------------------------|------|
| Tomkyns Wardour, Esq. .     | 1746 |
| Elizabeth Wardour, widow .  | 1763 |
| Executors of T. Dew, Esq. . | 1806 |
| Tomkyns Dew, Esq. .         | 1834 |
| Tomkyns Dew, Esq. .         | 1843 |

## RECTORS.

|                                   |
|-----------------------------------|
| Edward Cranke, M.A.               |
| Edward Edwards, M.A. <sup>1</sup> |
| John Thomas Stuart                |
| Richard Lister Venables           |
| Henry Dew                         |

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and married in 1728 Beatrice, daughter of Thomas Dunne, Esq., of Gattey Park, by whom he left a daughter, Beatrice, wife of Mr. Napleton. He died in 1746.

<sup>1</sup> Also Rector of Cusop.

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## HUMAN FRONTAL BONE FROM STRATA FLORIDA.

BY WORTHINGTON G. SMITH, ESQ., F.L.S.

THE human frontal bone here illustrated was found in 1888 buried against the exterior of the east wall of the Presbytery of the Cistercian Abbey of Strata Florida, five miles north-east of Tregaron, in Cardiganshire. Mr. Stephen W. Williams, F.S.A., architect, of Rhayader, was then in charge of the excavations. It would seem that a burial of some kind had in past times taken place close to the wall, as other human bones were disinterred from the same spot, together with part of a skull of a goat. Unfortunately, no bones other than the human frontal were preserved.

Whilst at Mr. Williams' house at Rhayader, in Radnorshire, in the spring of 1895, a few relics from Strata Florida, such as fragments of glass, lead, tile, etc., were shown to me, and amongst these things was the human frontal bone, to which no special attention had been paid. Later on, Mr. Williams gave me the bone.

The illustrations have been photographed from camera-lucida drawings. In their production the prism of the camera was placed exactly opposite what must have been the centres of the eye orbits of the skull fragment, and in drawing the three views shown in Fig. 1 the bone and camera were kept at exactly the same level and the same distance from each other. The shading was secured by moving the bone round on one level before a good fixed light.

Being a fragment only, there was some difficulty in naturally poising the relic; the position was arrived at by comparing the bone and its imperfect sutures with a series of other frontals naturally

attached to crania. The exterior and interior illustrations, Figs. 2 and 3, are vertical views of the bone as placed in Fig. 1.

A cursory glance at the illustrations will show better than any description that this bone belongs to the same class as the Neanderthal and Spy fossils. There is no reason for considering the Strata Florida fragment to be pathological. It probably belonged to a highly dolichocephalic individual. The width from A to B, Fig. 3, is only 115 m.m., and the skull, if

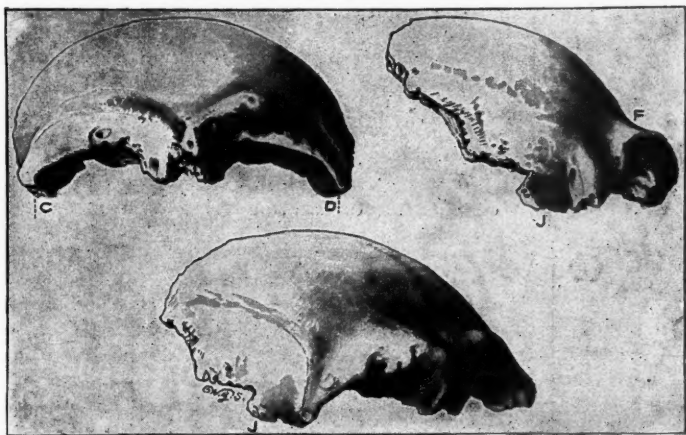


Fig. 1. Human Frontal Bone, Strata Florida, Cardiganshire.  
One half natural size.

perfect, would probably not exceed the 144 m.m. of the Neanderthal, the 140-150 m.m. of the Spy, or even the 130 m.m. of the Galley Hill example. The extreme width from C to D, Fig. 1, on the inner side, where the external angular processes of the frontal articulate with the molars is 93 m.m.; this is not abnormally narrow, as some large and well-developed skulls have a similar dimension. The great supraciliary ridges are comparable with the Neanderthal and Spy examples, but the unusually prominent glabella, as

seen at E E, Figs. 2 and 3, differs from both. The thickness of the bone over the supra-nasal region at F, Fig. 1, is 18 m.m., which compares favourably with the thickness of the Neanderthal and Spy specimens

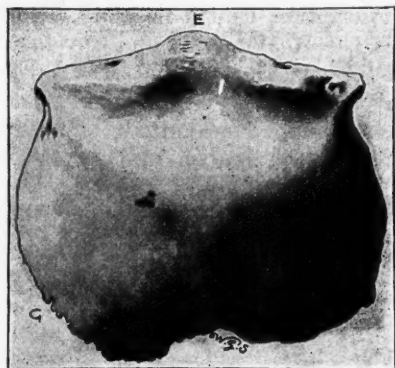


Fig. 2. Human Frontal Bone, exterior surface, Strata Florida, Cardiganshire. One half natural size.

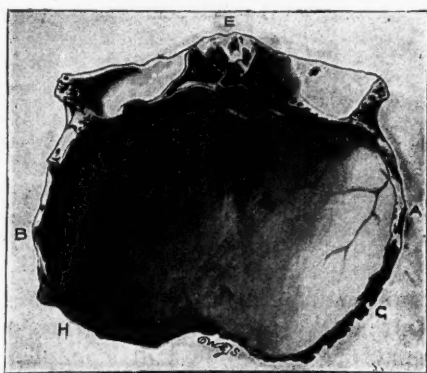


Fig. 3. Human Frontal Bone, interior surface, Strata Florida, Cardiganshire. One half natural size.

of 24 m.m. and 30 m.m. The width of the superior maxillary bone at the point of attachment to the frontal is normal, viz., 24 m.m.

There is a slight trace of the coronal suture outside

at G G, Figs. 1 and 2, and inside at H, Fig. 3; of the articulation with the wing of the sphenoid at J J, Fig. 1, and a trace of the metopic suture above the articulation with the nasals. The thickest part of the frontal near the coronal suture is 8 m.m., where a diploe can be traced. The temporal ridge is not strongly developed. The bone has parted from all its grease, and adheres to the tongue. Its weight is 4 oz.

The Strata Florida frontal considerably resembles the skull fragment of the Kelt from Sligo in the British Museum, Cromwell Road, although the Welsh example belongs to a much more pronounced dolichocephalic skull.

I am not inclined to claim any great antiquity for the fragment; it is, however, obviously in a different condition, and is probably much older than any of the ordinary human bones found in the oldest graves of the Abbey. I saw many human bones, and one or two skulls during the explorations: these were brownish, sometimes dark brown and root-eaten, and the larger bones still contained grease. The frontal here described is corroded, white and stony in appearance; it is untouched by rootlets and devoid of grease.

My idea is, that some of the clergy, or the workmen belonging to the Abbey of Strata Florida in mediæval times, found some human remains amongst, or in, the local rocks—perhaps in a kist-vaen—and, with a superstitious desire to, in some way, aid the spirit of the departed, moved and re-interred the remains in consecrated ground.

Both palæolithic and neolithic remains occur in the caves, and, indeed, on the surface, in North and South Wales. Fig. 4 represents a lustrous white (which seems to me undoubtedly palæolithic) flake, preserved in the Museum at Welshpool, and found in the surface-material during the excavations of Strata Marcella Abbey near the town.



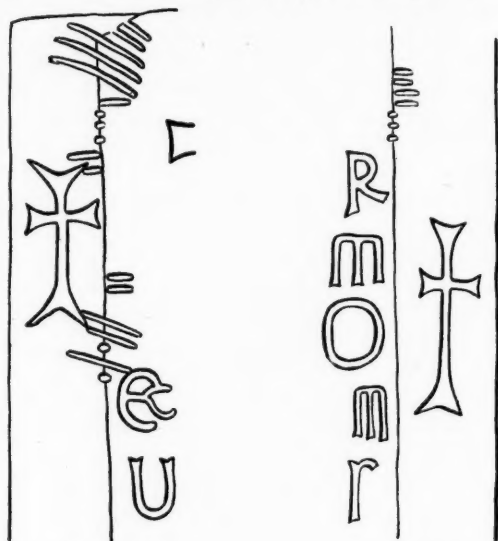
Fig. 4.  
Palæolithic  
Flint  
Flake,  
Welshpool.  
Half  
actual size.

## EPIGRAPHIC NOTES.

BY PROFESSOR JOHN RHYS, LL.D.

## PEMBROKESHIRE.—CALDEY ISLAND.

IN April 1895 I spent some days with Mr. Henry Owen in Pembrokeshire, and, among other places, we visited Caldey. We were accompanied by Mr. Laws of Tenby, and we were most hospitably received by Mr. and Mrs.



Left Edge. Right Edge.  
Crosses and Ogams on inscribed Stone on Caldey Island.  
Scale, one-sixth actual size.

Cunningham, the proprietors of the Island. Since I saw the inscribed stone many years ago, it has been taken out of the church wall, where it then stood fixed, and it is now put up in the porch. The late Prof. Westwood wrote about it in the *Arch. Camb.* for 1855, and his account of it is incorporated in his final descrip-

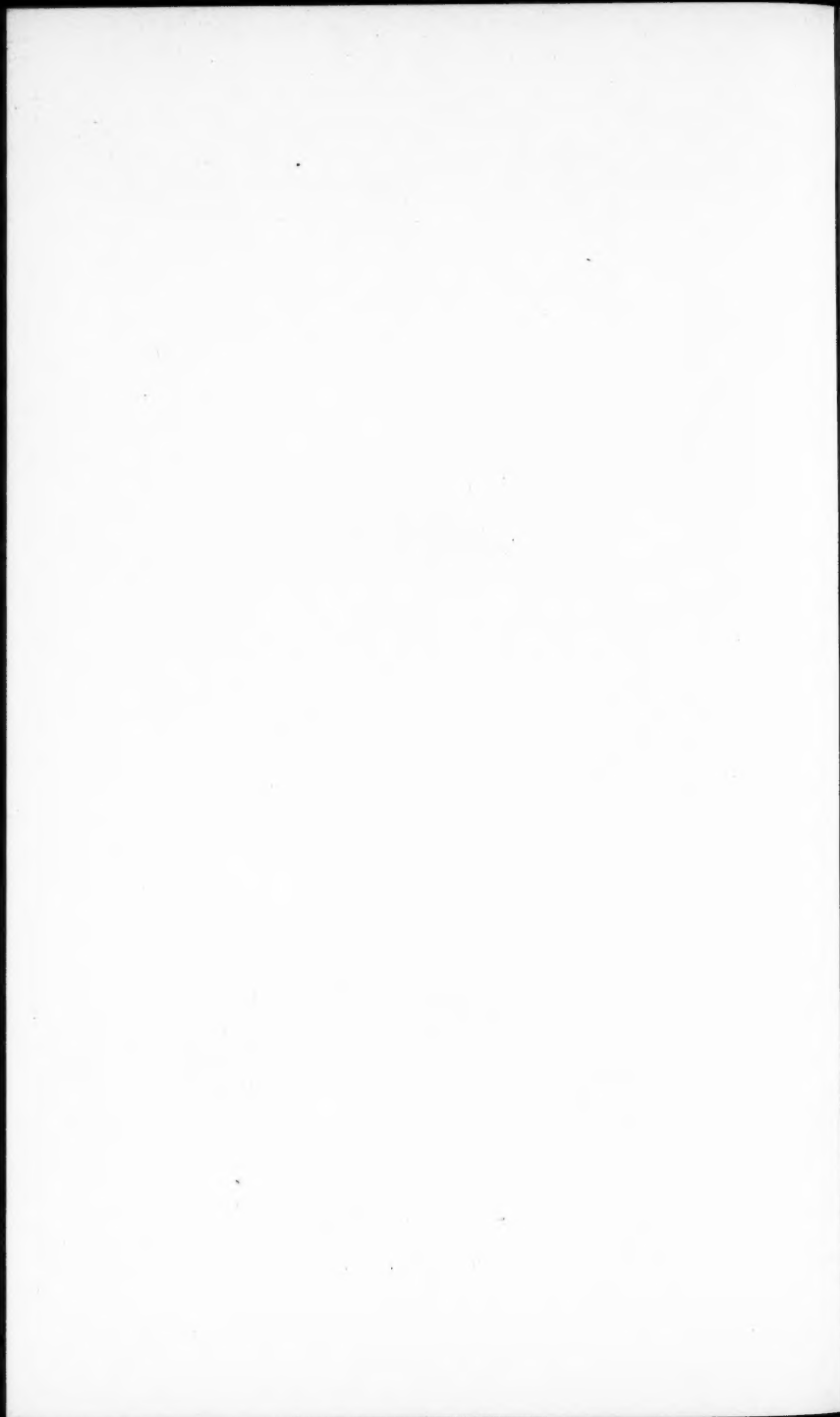




Inscribed Stone on Caldey Island.

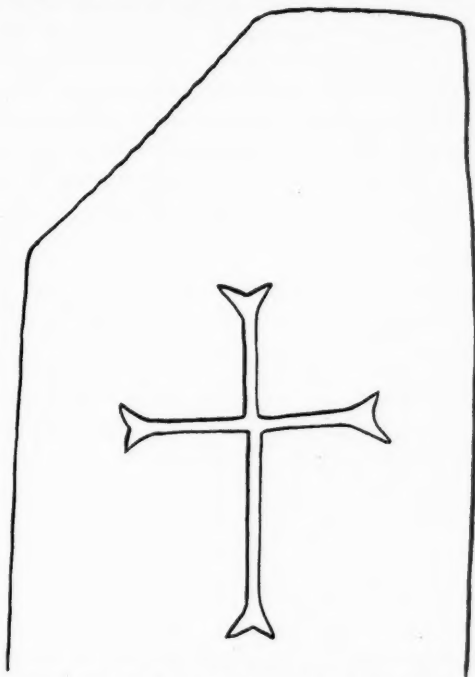
Scale  $\frac{1}{8}$  actual size.





tion of it in his *Lapidarium Walliæ*, pp. 106-8, and Plate 52, 1. A more accurate representation than that given by Prof. Westwood will be found in *Arch. Camb.*, 4th Ser., vol. xi, p. 294, from a camera lucida drawing made by Mr. Worthington Smith.

When the stone was taken out of the wall, it was



Cross on back of inscribed Stone on Caldey Island.  
Scale, one-sixth actual size.

found to have, besides the cross on the face, two smaller crosses of the same character (one on the left edge and one on the right), and also a third cross on the back, not quite so large as that on the front. The stone is about 3 ins. thick. The illustrations here given are reduced by photography from rubbings taken by the Editor. I should suggest a photograph or two, if



Now with *Magl* and *Dubr* ascertained, there is only one name which occurs to me as probable, namely, that which is given in Irish as Mael-Doborchon. It occurs in *The Martyrology of Gorman* (recently published by Dr. Stokes) as the name of a Bishop of Kildare (Feb. 19), and the obit is 707. The name means the tonsured man, or *Calvus*, of *Doborchú*, and the latter name means otter, in Welsh *dyfr-gi*, literally "water-dog". That, however, is by the way, and my business is rather to suggest how the inscription can be restored. In Wales we have names like *Maglagni*, while an Irish inscription at Ballintaggart, in Kerry, reads *Tria maqua Mailagni*, so that one can hardly avoid equating *Mailagni* and *Maglagni*. I do not feel certain whether *magl* or *mail* is the more original spelling; but that need not detain us at present, and I go on to add that the mediæval Irish genitive of the word is *maeli*, as in *Maili-duin* (genitive of *Mail-duin*); and a somewhat late inscription at Kilmalkedar, in Kerry, has *Maile-Inbiri*. But a genitive which was *maile* or *maeli* down to the middle ages probably meant an early *maglias* or *mailias*, with the option of dropping the *s* in our Ogmic inscriptions. The Caldey stone seems to have room for rather more than *Magl*, so it may have been *Maglia*; hardly *Maglias* or *Maglēs*, as the digits for *s* would probably still show. It is right, however, to say that I made no special search for *s*, so it would be worth while to scrutinise the stone again, especially if it could be examined in a good light. The vocable beginning with *Dubr* is probably to be completed as *Dubracunas* or *Dubracuna*, that is, "*Doborchon*"; and the whole name would be *Maglia-Dubracuna*; that is, *Maile-Doborchon* " (the monument) of the Slave of Doborchú."

As to the rest of the Ogam, I have little doubt that it read round the top, and ended in the vowel ending the legend on the right edge of the stone. This vowel was probably *i*, though I hesitated between *i* and *e*; and the consonant or consonants above it admit of being read in two ways, according as the inscriber

retained or changed his original position with regard to the stone. In the latter case we should have *qui* (or *que*), and in the other *ni* or (*ne*). There is part of another consonant beyond the *qu* or *n*; and I once thought it might be a *b*, and that we had here the last three letters of *Catuvocabni*, for a conjectural *Catuvocamni*, as an early Goidelic genitive corresponding to the Brythonic *Catuocon-i* of the Latin legend. But there is an objection to this, namely, that the *b* score may represent only the last digit of any one of the consonants *l, v, s, n*, the most probable of which is, perhaps, *n*. This would make the second name end in *nni*. The rest is hopelessly lost, unless the other piece of the stone can still be found.

As to the relation between the Latin inscription and the Ogam, it is clear that the man who wrote the former recognised the latter. He may, according to Westwood, have lived as early as the seventh century, and the Ogam may have been written in the sixth; so there seems to be no reason why he should not have known perfectly well, by tradition, who Mael-Doborchon was. He was probably one of the heads of the ecclesiastic and educational house on Caldey, and Catuocon seems to have thought it right to carve the cross on his tombstone, at the same time that he seized the opportunity of asking for prayers for himself.

Whether this view is the right one or not, it seems as though between Mael-Doborchon's time and that of *Catuocon* there had been a change of language from Goidelic to Brythonic. *Catuocon*, in modern Welsh *Cadwgan*, is an eminently Brythonic name, while in Irish it is so rare, to say the least of it, that I have no recollection of meeting with it, unless, perchance, we have the Irish form of it in *Cathchán*, which occurs once in *The Martyrology of Donegal*, Mar. 20.

The following account of the re-opening of the Priory Church on Caldey Island appeared in *The Tenby Observer* of July 16, 1894:—

“*Interesting Ceremony on Caldey Island.*—On the evening of

Thursday, the 12th inst., the little Priory Church on Caldey Island was opened, after undergoing renovation, the whole of the expense being borne by Mr. Cunningham, the new owner of the Island. The foundation of the church here is of great antiquity; but the old building, with the exception of the stone tower, has been demolished. The Priory was founded by Martin de Turribus soon after the date of the charter of endowment to his Abbey of St. Dogmael's. For some weeks the present building (to which is also attached the school-house) has been in the hands of the restorers, and they have succeeded, by a happy combination of colours, in transforming the former cold and barren appearance of the structure into one of brightness befitting the service of Almighty God. The walls have been distempered in salmon and dark red, the roof lined with matchboarding and grained dark oak, the seats cleaned and restored, and the floor covered. The east end has been made particularly bright, the altar being vested in a rich silk frontal; and on Thursday evening had on it a handsome brass cross, flanked on each side with vases filled with choice flowers, and eucharistic lights. The church and schoolroom have been furnished with hot-air stoves. The service on Thursday was conducted by the Rev. W. F. Davies, Curate of St. Mary's, Tenby, who preached an appropriate sermon. The little Church was crowded, nearly every person on the Island being present. On Friday morning a celebration of the Holy Communion took place, when there were fourteen communicants, the celebrant being the Rev. R. W. F. Davies. The ancient stone bearing the inscription, '*Orent pro anima Catuoconi*', and supposed to commemorate one of the early Priors named Cadwgan, which for some years was in the church in a position that made it impossible for any one to view it, has been fixed into the walls of the porch after being carefully restored. The alterations were carried out by Messrs. Morris Bros., St. Julian Street, Tenby, and the restoration has been executed with great skill and care."

## CASWILIA.

During the same stay in Pembrokeshire, Mr. Owen and I drove to see the Caswilia stones again, and I wish to modify what I said of the second stone (xii, p. 185), especially as to "a considerable flake" having been broken off the edge. I think less is gone than I then thought, and I was able now to detect the end of the *m* of *maqui*. Lastly, I am not easy as to what I said about *Quegte*. My words were that "one finds a



good-sized notch immediately after the *Qu*, while the remaining three depressions are smaller, and possibly not a part of the reading at all. In that case one would have to read *Quagte*, perhaps", etc. I am now very much in favour of *Quagte*, and inclined to regard the three depressions as accidental, and the cause of the inscriber skipping the space taken up by them; but I must confess to being also influenced by a passage in *The Book of Leinster* (fol. 331<sup>b</sup>), where one reads of a woman called Cacht, daughter of Cathmand, King of Britain, and mother of Mog Ruith (*Cacht ingen Cathmind rig Bretan máthair Moga Ruith*). In *Quagte* we have the genitive of the early form of *Cacht*. The *Cathmand* here alluded to cannot be our Cadvan, King of Gwynedd, though the names are to be identified; but it lends some support to the *Caitmind* of the Pictish traditions, which have "Cathluan mac Caitmind", and a Catinolodar or Catmolodar, son of Cathluan—these names are suspiciously like Cadwaladr, Cadwallon, and Cadvan. The explanation is probably that there was some foundation of similarity between two of them, and that the rest is to some extent factitious.

To return to the inscription, the reading which I prefer now is *M(a)qu(i) Quagte*.

#### CARN HEDRYN.<sup>1</sup>

Last October I was again down in Pembrokeshire, when Mr. Owen drove me and Mr. Laws as far as Solva, where we took up Mr. Williams, Editor of *The Pembroke County Guardian*, who had kindly informed us of an unpublished inscription a few miles off, in the direction of Mathry, at a farmhouse called Carn Hedryn, two miles north of Solva. Mr. Williams conducted us to the place, where the Rev. Thomas Lewis, Congregational minister, welcomed us, and told us all he knew about the stone. It is now a gate-post near the farmyard; but when Mr. Lewis bought the farm, a few

<sup>1</sup> The name is spelt Carnedren on the Ordnance Map.

years ago, it served another gate a few yards away from its present position. I think that I heard that the previous owner was Mr. Le Hunt.

I questioned Mr. Lewis as to the *carn* indicated by the name. He knew of no trace of it, and I suspect that it occupied the ground on which the house and outhouses now stand. As to the name, I suppose the *h* in the name *Carn Hedryn* is due to the Welsh syllabic accent, as in the case of *ugain*, "20"; in *un ar hugain*, "21"; and that *h-Edryn* is to be identified with the *Edren* of the Saint's name; but there is nothing to indicate now whether the Welsh should be written Edrin or Edryn.

Who was Edren, Edrin, or Edryn, I know not. Can anybody tell us anything about the Saint so called? Rees, in his *Welsh Saints*, gives "St. Edren's or Llan-edeyrn, Edeyrn". But *Edeyrn*, if properly so written, would be now a perispomenon in Welsh, standing probably for an old Welsh *Outegirn*. In any case it could not become *Edren* or *Edryn*. It is true that the Christian name *Æternus* becomes *Edern* in Welsh, as in *Bod-Edern*, in Anglesey, and *Llan Edern*, in Lley, and that some people think they improve those names by inserting an unheard *y* in them. Perhaps it is Edern, then, submitted to a local peculiarity of dialect, that we have here in the name of the Pembrokeshire parish and in that of Carn Hedryn.

The inscribed gate-post stands about 4 ft. above ground, and it is 1 ft. 4 in. wide above the inscription, and the thickness at the top is about 7 ins., while about the middle it is about 11 ins. The inscription consists of two words reading down the face of the stone, and the letters are fairly good Roman capitals. The first letter is somewhat doubtful. I am inclined to read R, but it might be a P. Further, the I at the end of the first word has a sort of oblique mark on the right of it, which gives it somewhat of the appearance of *k*, minus the upper flourish; but I think the letter is I, and that the rest is an accidental scratch. It would

probably be easy to clear away all doubts as to these letters if the stone were covered for a month or two with earth, so that the lichen could be washed clean away. I understand that Mr. Henry Owen and Mr. Williams have had the stone removed to the neighbouring new church.

My reading of the whole is *Rinaci Nomena*, which is, however, only the beginning of my difficulties. At first I thought *Nomena* must be a proper name, and that the whole meant *Rinaci filia Nomena*; but I know of no other instance of such a formula with *filia* or *filius* left out. Another way of looking at the inscription would be to regard it as consisting of a name with an epithet

RINACI  
NOMENA

**RINACI  
NOMENA**

Inscription on Stone at Carn Hedryn. Reduced by Photography from a Rubbing. Scale, one-fourth actual size.

appended to it, and treat *Rinaci* as a nominative feminine, say for *Rinacis*; but that conjecture has not led me to any solution of the difficulty. So I fall back on the possibility of *Nomena* standing for a Latin *nomina*, just as we have *Emeret-o* on another Pembrokeshire stone for *Emerito*. But what would *Rinaci Nomina* mean?

Dr. Stokes suggests to me that *nomena* is simply an instance of our Celts having made *nomen* into a feminine; and he adds that the Latin *agnomen*, when taken into Irish, was also treated as a feminine. This, I think, is the most probable interpretation, and

RINACI NOMENA would accordingly mean *The Name of Rinac*, which proves an exact parallel to the formula of certain Ogam inscriptions occurring in Ireland. They usually begin with the word *anm*, followed by the genitive of the deceased person's name; and *anm* represents an early Goidelic form, *anmen*, which in modern Irish is *ainm*, "a name". It happens that none of these *anm* inscriptions can be proved to belong to the oldest class of Ogams; but there seems to be no reason to suppose that the formula is not ancient.

As to the genitive *Rinaci*, the name may have possibly meant variegated, freckled, spotted, or parti-coloured, as it seems to correspond to modern Irish and Scotch Gaelic *rionnach*, "a mackerel". It occurs in the *Book of the Dun Cow*, fol. 80<sup>b</sup>, where we read of *Ocht rindaich*, or "Eight men of the name of *Rinnach*".

## CAREW.

In the course of the same stay in Pembrokeshire, Mr. Laws and I had another look at the Carew Cross. We could see no reason for reading *n* instead of *u* in *Margiteut*; but he suggested that at the end one should read *F x*, for *fecit crucem*; and I should be inclined to do so, but I should be glad to be assured that *x* ever occurs in that capacity.

## CARMARTHENSHIRE.—CASTELL DWYRAN.

The Castell Dwyran Stone was visited by us, as already mentioned in the postscript to Mr. Laws' account of the discovery in the October, 1895, issue of the *Journal* (p. 306); and I wish to add one or two remarks to those already made by him and me. First of all, let me say that I have now no doubt as to the reading:

MEMORIA  
VOTEPORIGIS  
PROTICTORIS

The last word has *c*, and not *g*, which I suggested as possible. The letter has near it a little scratch or

damage which made it at first sight look like €; but that is, I think, out of the question. Lastly, I could trace the P on the stone, though I could not do so to my satisfaction in the rubbing. There is also nothing further to say about the Ogam: every letter is certain.

With regard to the situation of the stone before it was set up in the field near Gwarmacwydd, the churchwarden is so advanced in years that I was not very satisfied with his evidence on that point. He was clear, however, as to the stone having once formed the post on the right hand as you entered the churchyard over a stile where now a small gate stands. Then he seemed to remember its being removed outside when the church was restored; but what happened to it after that he did not seem to know. So I was glad to find at Gwarmacwydd a man who knew that it was brought from Castell Dwyran to where it now stands. He had no hesitation at all, as he was one of the two men who brought it. He was very direct in his answers, and wasted no words; but on being further questioned by me, he said that Miss Bowen Jones and her brother, Dr. Bowen Jones, were not then living at home. He differed, however, from the churchwarden of Castell Dwyran in maintaining that the present gate of the churchyard was preceded by what he called a *iat fach*, or little gate, and not by a stile. I have every confidence in his evidence, and he is, I presume, the same workman whom Miss Bowen Jones mentions in her letter published in the second postscript to my notes, p. 313.

Lastly, as to the name Castell Dwyran, they explain it to mean "the Castle of two parts", but I was not able to find what they understood by "the two parts". I am inclined to think that it means rather Dwyran's Castle, and that Dwyran was a personal name corresponding to the Irish name *Diarán*, which occurs in *The Book of Leinster*, p. 350<sup>b</sup>; compare Welsh *Cwyfan* (in Llan-Gwyfan) and Irish *Ciabán*, and similar cases. The present church is that of Kil Maenllwyd, which, according to Rees, is dedicated to St. Philip and St.

James ; but I could not discover to whom the church of Castell Dwyran was dedicated, or with what saint it is associated, if any.

After the foregoing notes were written and sent to the Editor, I received a letter from the Rev. B. Harris Jones, the Rector of "*Cil-y-Maenllwyd cum Castell Dwyran*". It is dated Dec. 11, and summarises the evidence as to the history of the stone. It not only agrees with what I had already ascertained, but brings out one or two new points. The Daniel working at Gwarmacwydd is the same man, the substance of whose conversation with me has already been given. The following is the Rector's letter :

"According to promise, I hereby supply you with evidence proving that Vortipore's tombstone formerly stood in Castell Dwyran churchyard fence.

"1. Mr. William Phillips, Longford, who is about seventy years of age, and has attended Castell Dwyran Church since his childhood, states that the stone in question stood, ever since he can remember, on the south side of the stile which was afterwards replaced by the present iron gate, and that it formed a part of the churchyard fence. It stood within a few inches to where the present southern gate-post stands.

"2. The evidence of Mr. David Morgan, the churchwarden, who was bred and born within 50 yards of the churchyard, and is about seventy-two years of age, corroborates the foregoing statements in every particular.

"Mr. Wm. Phillips also states that he had often noticed that there were *letters* of some kind on the stone when it stood in the churchyard-fence.

"3. *The Removal of the Stone.*—The forementioned Wm. Phillips and David Morgan state that the stone stood in its place in the fence until *fifteen* or *sixteen* years ago, when the fence was partly rebuilt and repaired. This was three or four years AFTER the *restoration* of the church in 1876. The stone was then taken down and dragged to the side of a hedge close by, on the right side of the lane that leads from the church to Gwarmacwydd, and left there until (and only *until*) it was CONVENIENT for Daniel, the late Rector's workman, to carry it to Gwarmacwydd field. This workman works at Gwarmacwydd at present. He states that he distinctly remembers carrying away the stone, and placing it where it is at present. So there can

be no doubt as to the identity of Vortipore's tombstone with the stone that formerly stood on the south side of the stile in Castell Dwyran churchyard-fence.

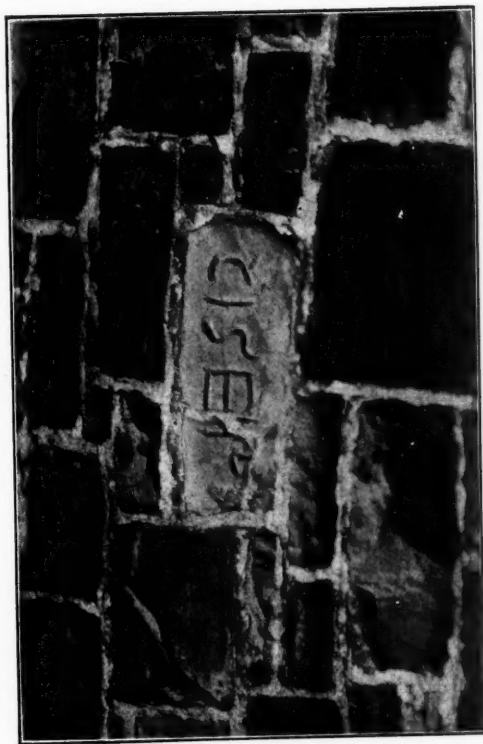
"*P.S.*—The foregoing are, I believe, the only ascertainable facts at present respecting the stone. There is a local tradition that the churchyard was much larger at one time than it is at present. If that be true, it is not impossible, I should say, that the stone stood in its *original position* before it was taken down sixteen years ago, and that the present fence was built on each side, and beyond it, at the time the churchyard was made smaller. It was further *down in the ground* then, I am told, than it is now.

"As to the dimensions of the stone, it has a girth of only 71 ins. near the ground, and the *slanting* sides are about 13 and 14 ins. wide respectively ; so the real thickness cannot be more than about 11 ins., and not 2 ft. 6 ins., as stated by Mr. Laws in his Report."

#### CARDIGANSHIRE.—HENFYNYW.

During a short stay at Aberaeron last summer I was shown some ancient inscriptions by Mr. Thomas Davies, Compton House, who is a very observant antiquary ; and among others which I saw, his son, the Rev. Jenkin Davies, took me to see a stone inserted high up in the east end of the church of Henfynyw. It was placed there when the church was restored about 1865. It had previously been over the doorway, as I am told. The inscription has now a curious appearance from below, and, fragmentary as it is, the end presents the appearance of the outlines of a mitre or crown ; but when we had procured a ladder, and taken a rubbing, I discovered that the whole is upside down.

After coming home I looked out the name "Henfynyw" in Archdeacon Thomas' Index to the *Arch. Camb.*, and found that the inscription had been noticed by Prof. Westwood, who found a sketch of it amongst the Rev. E. L. Barnwell's collection of drawings of Welsh antiquities (see *Arch. Camb.*, 4th Ser., vol. xi, p. 299). But as it is there read upside down, the result need be no further mentioned. My own reading is **TIGEIRN**. The t, i, and n are perfect. The g is peculiar, and if I



Inscribed Stone built into the wall of Henfynyw Church,  
Cardiganshire, in an inverted position.





had met with it alone, I could not say whether it was a G or an S, though I have never seen either letter assume exactly the form we have here.<sup>1</sup> The stone is in two pieces cemented together, and the crack passes through the arm of the r, and through its perpendicular into the preceding i, with the lower half of which it coincides. On getting off a bit of the cement I found the joining of the arm of the r with its perpendicular quite perfect; and in any case the form of this letter ought to have made Prof. Westwood hesitate in making a J out of it. What puzzles me, however, is the crowding together of the er, and I think it not improbable that the i was inserted after the other letters were cut. As it is, the top and bottom bars of the E (the middle bar is interfered with by the crack), which are rather long, do not quite join the i, though Prof. Westwood seems to have made them appear all three to do so.

Lastly, as to the letter meant is N, I am very doubtful; but I think I saw there a v, which I took for the first part of an N. This, I need not say, is based on the supposition that the vocable we have to deal with here is some form of *tigern*-, "a prince or lord"; Welsh, *teyrn*, "a lord"; as in *Tegernacus*, now Tighernach and

<sup>1</sup> Since the above was written, it has struck me that what I have read as a G in CAMVLORIGHOI, on the lead coffin found at Rhuddgaer, in Anglesey, is of the same description. On turning to my *Lectures on Welsh Philology*<sup>2</sup>, p. 364, I find that it seemed to me "somewhat like an Ω standing on one end"; and on looking up the *Lapidarium Wallie*, pp. 195, 196, I find that Professor Westwood represents the character here in question as a good S, for he had an inveterate tendency to make G into S. I would suggest that we have a correct drawing or photograph of the whole inscription published in the *Arch. Camb.* As the letters are mostly inverted, I think a photograph would be preferable.

[The Henfynyw inscription presents a most remarkable mixture of capital and minuscule forms of letters. The t and the r are undoubtedly minuscules. The two I's or i's may be either capitals or minuscules; but the G or g is the most peculiar of all, being an intermediate form between the sickle-shaped G (which so nearly resembles the letter S that it has often been mistaken for it by the late Prof. Westwood and others) and the minuscule g. It differs from the sickle-shaped G in the curve upwards at the top.—Ed.]

Teyrnog in Irish and Welsh respectively, *Tegerno-mali*-, "Prince-like", and *Cato-tigirni* (now in Welsh *Cateyrn*), "War-Prince or Lord of Warriors". But I do not understand the spelling, *Tegeirn*, unless it is rather to be read *Tegerrn*-, the *r* being provided with a double perpendicular to indicate the doubling of that letter. This occurs sometimes in the case of both *r* and *s* in Irish MSS. The two perpendiculars may have been joined together in the middle, but the break in the stone makes it impossible to ascertain whether that was so or not. The doubling of *r* in such positions is not wholly unknown in Irish Ogams. Take, for instance, the name *Vortigern*, the genitive of which is found written *Vorrtigern*[-i. If, however, we are to take the legend to be *Tigeirn*-, one can only say that what one would have expected would be either *Tigern* or *Tigirn*. Perhaps, having very deliberately cut *Tigern*-, the inscriber wished to alter it into *Tigirn*-. In any case I do not think that it is to be explained by the modern Welsh spelling, *teyrn*, which the grammarians sometimes treat as *tëyrn* or *té-yrn*, for *tég-yrn*. Had it been from *te-eirn*, the vocable should now be *teirn*, with no trace of the dissyllabic pronunciation. I failed to find any light on the inscription from place-names in the neighbourhood. The sort of name one wants is *Bryn Teyrnog*, *Llwyn Teyrnnon*, or the like, pronounced probably *Tyrnog*, *Tyrnon*, in the neighbourhood in question.

Lastly, I may add that the church of Henfynyw is dedicated to St. David, that the name means Old Mynyw, and that Mynyw is the modern Welsh form of the vocable which is made into *Menevia*, applied to St. David's, called in Welsh *Ty Ddewi*, "David's House". These last are the Christian names of the place, and *Mynyw* was probably the previous name. In Irish the religious house is usually called *Cell Muine*; that is, "the Cell of Mynyw or Menevia"; and in that language there was a word, *muine*, meaning a brake, bush, or grove. So it strikes me that the *Vetus Rubus* of the Lives of St. David is likely to have been

a literal translation of what is in Welsh *Hen-fynyw*. The modern translation of *Vetus Rubus* would be *Hen lwyn* or *Henllwyn*; but whether any identification has been already made, I do not know, though I should be glad to learn all about it from any student of Welsh and Irish hagiology.

For the photograph of this stone, and those next to be mentioned, I am indebted to the kindness of Mr. Munro Hughes, Manager of the National Provincial Bank at Aberaeron, and to his friend Mr. Pugh, of the same town.

#### LLANDDEWI ABER ARTH.

The town of Aberaeron lies at the opening of the Vale of Aeron, and it ecclesiastically belongs, partly to Henfynyw, on the high ground to the south of it, and partly to Llanddewi on the corresponding high ground to the north. The latter church is not only dedicated to St. David, but also called after him, Llanddewi. Some thirty-five years ago it underwent the misfortune of being restored, as it is sometimes called, when some sculptured and inscribed stones were carried thence and used to adorn a rockery in the garden of a house called Dôl Aeron, situated near the bridge over the Aeron, a little above the town. Mr. Thomas Davies took me to see them, and we at once found several:—

One was a split portion of a larger stone with some key-pattern ornamentation left on it; and a second stone is also a split of a larger stone, having on it both ornamentation and the beginnings of six lines of writing. I make the lettering to be the following:—

lo  
ol  
qu  
ani  
pes  
cen

I suppose the *lo* to belong to *Locus*; the next line has *ol*, or perhaps *ou*; the third line has *qu*, though

the *u* is not perfect ; and the fourth reads *ani*, but the stem is broken right along the *i*. The whole seems to me to belong to the class of formulæ illustrated by such instances as Hübner's No. 207 : *Loc[us] Sti. Petri Apustoli*, or No. 210 : *Locus Sancti Nicholai Episcopi*. But the Llanddewi formula must have been more complicated, and in part resembled that of Hübner's Llantwit stone, No. 63, reading : *In nomine di patris et speretus Santdi anc[er]ucem Houelt properabit pro anima Res patres eius*. Compare also the phraseology of some of the gifts of land in the *Book of Llan Ddv.* In the light of the Llantwit *Res patres* for *Ris patris*, it becomes a question whether the *res* of the last line of our fragment means the name Rhys, or the ending of *patres* for *patris*. The last name, if *cen* be the end of it, and not the beginning, was probably (as on the Pillar of Eliseg) *Concenn*, in later Welsh *Cyngen*. If we take the second line to read *ol*, we want some such a word as *Nicholai* or *Apostoli* ; but if one reads *ou*, then *Oudoceus* or *Poulin*, the Old Welsh form of Paulinus, the name of one of St. David's teachers, would fit better. I take the original to have run somewhat as follows :—

Inscribed Stone, No. 2,  
at Llanddewi Aber  
Arth.

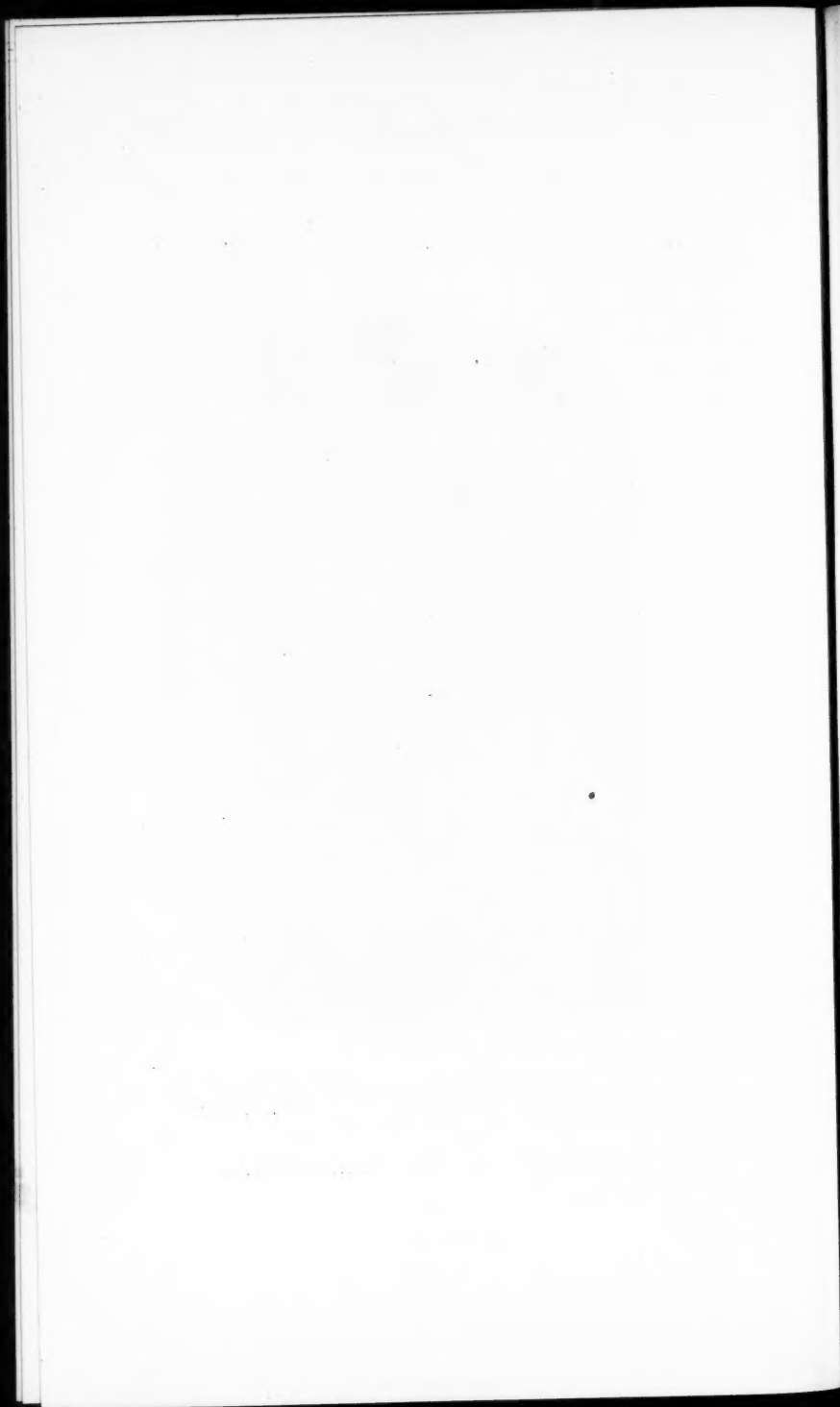
*Locus Sti. Nicholai Episcopi,  
quem (Griphind) pro  
anima patres ejus Concenn dedit.*

Or thus :—*Locus Sti. Oudocei Epi.,  
quem pro anima sua  
Res filius Concenn dedit.*

I need hardly say that all this is mere guess-work,



Fragment of Sculptured Stone with Key pattern  
at Llanddewi Aber Arth, Cardiganshire.



intended to convey my fancy as to how the inscription read ; but I must add that I have never heard of any Rhys son of Cyngen. On the other hand, it seems pretty certain that the writing and spelling belong to the same period as the Llantwit stone already cited, which the late Prof. Westwood regarded as belonging to the ninth century. The name Cyngen belongs to the ninth and tenth centuries, beginning with a Griphiud, son of Cincen, mentioned under the year 815 in the oldest MS. of the *Annales Cambriæ*, and the writing on the Pillar of Eliseg is *Concenn*. It would be interesting to know whether any of these names enter into those of any places in the neighbourhood, and whether the church of Llanddewi was dedicated to any Saint besides St. David.

Lastly, it is worthy of notice that the spelling *Res*, *patres*, for *Ris patris* (sounded by the Welshmen of the time *Rhys patrys*, with *y* probably as in *dyn*, "man", and *telyn*, "harp"), is of a piece with the spelling to be met with in the words *deulenn* and *glenn* (for *deulynn* and *glynn*) in the verses sung by Gwydion to the eagle in the *Mabinogi* of Math. So I gather that the orthography of those verses in the MS. from which the scribe of the *Mabinogi* was copying, represented the sound of the *y*, to which I refer, by means of *e*. This is not to be confounded with the use of *e* for the sound of *y* in *yr*, "the", or *yno*, "there", as in the Venedotian version of the Welsh Laws. We seem, however, to have an instance of it in *Lles* for the *Lucius* of the Latin version of the story of the Christianising of this country ; but we must in that case suppose *Lucius* introduced as a name pronounced with *ss* for *c*, and probably with a French *u* for Latin *ū*.

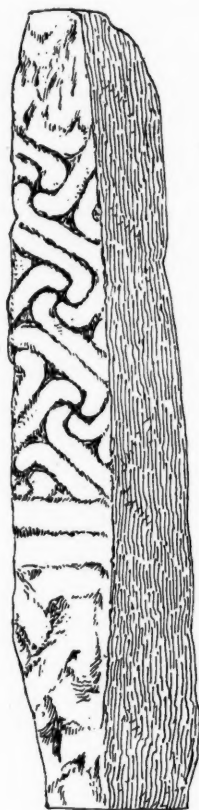
I come now to the third piece, which was discovered after I left. I append Mr. Munro Hughes's rubbing and photograph of the letters remaining. Mr. Munro Hughes gives the dimensions of the piece of stone as 2 ft. long, by 9 ins. wide, by 5 ins. thick, and



adds that the three pieces to which I refer, formed the three sides of the same stone.



Inscribed Stone at Llanddewi  
Aber Arth.



Fragment with Traces of Hiberno-  
Saxon Ornament at Llanddewi Aber Arth.

He sends also the photograph of a stone, 2 ft. long by 9 ins. wide, by 3 ins. thick, which looks as if it formed the fourth face of the stone when it was entire. It shows nothing but parts of two pieces of ornamentation.

Mr. Munro Hughes has sent me a photograph also of a stone which we saw with the others, and regarded as remarkable, in that it had been carved into the



Boat-shaped Stone at Llanddewi Aber Arth.

shape of a boat. It consists of the same kind of stone, and measures 2 ft. long, by 11 ins. wide, by 10 ins. thick. It bears no inscription.

Some distance above the doorway in the west end of the church of Llanddewi is a more modern stone, 11 ins. long by  $3\frac{1}{2}$  ins. wide, of which he has taken a photograph. After the letters one will find in the right hand corner the figures 18, which were probably followed by two more, marking the year in this century.

I have not succeeded in reading the letters to my own satisfaction. The engraving shows Mr. Munro Hughes' facsimile of them.

Since the foregoing notes were written I received the following letter, dated Nov. 28, from Mr. Davies of Compton House. It is valuable as throwing light on the history of the stones:—

"The old stones belonging to Llanddewi Church were found in the middle of the old walls, which were very thick—about 4 ft. to 4 ft. 6 ins.—and the mortar not good. In the course of pulling these down, several articles besides these stones were found in the old walls, notably an old bronze axe. There is no question that the old walls taken down then (1862) were not



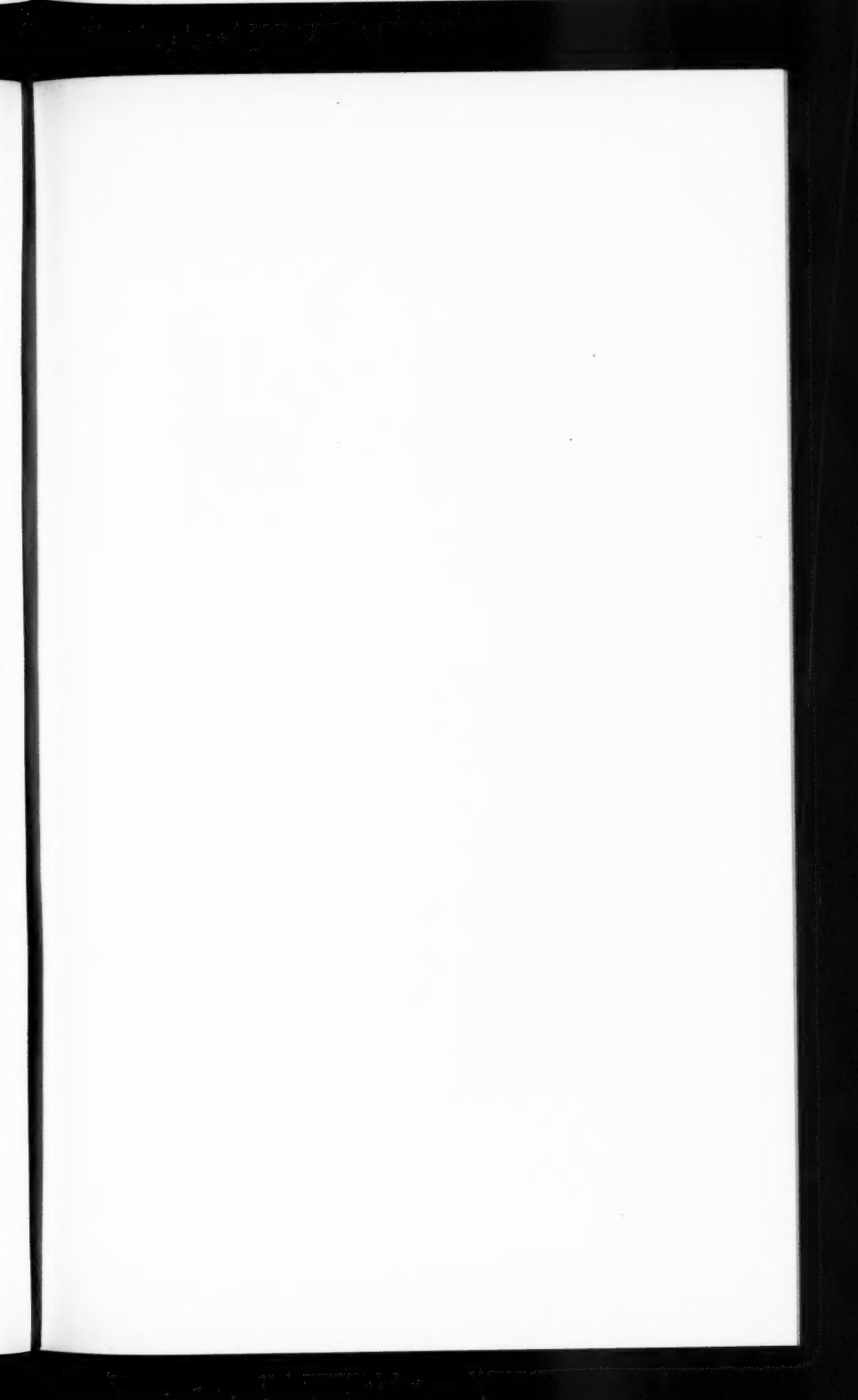
Modern inscribed Stone in the Tower of the Parish Church  
of Llanddewi Aber Arth.

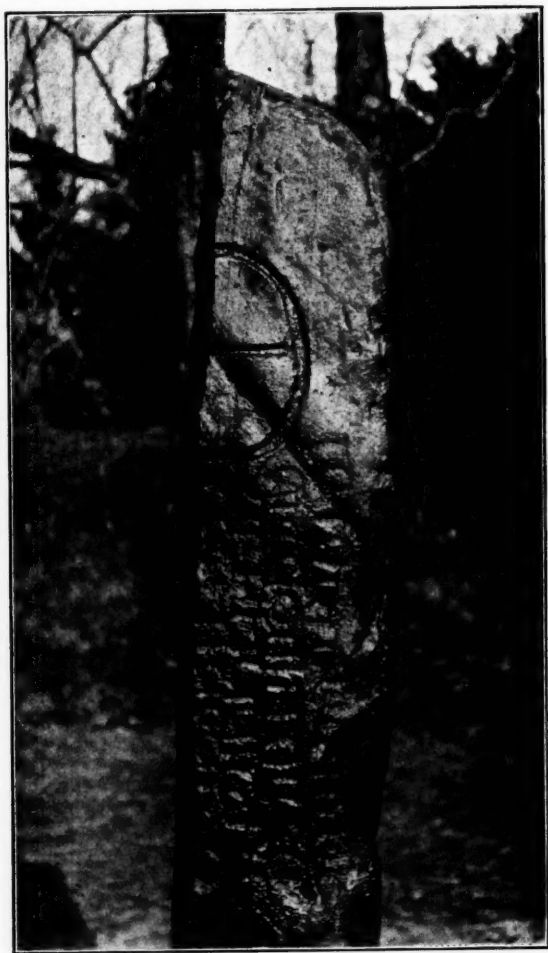
of the same age as the tower, which was left intact, with the stone in it, as you saw it; and that is the only part of antiquity belonging to it.

"It appears pretty plain that the other inscribed stones belonged to a much earlier building than that last pulled down; and that in some age when the last wall was built, they were simply put into it haphazard, and out of sight; and when found were taken as a curiosity, by an old gentleman named Mr. Wigley, to Dol Aeron, as he had contributed well towards the restoration."

#### LLANARTH.

I saw the Llanarth Cross in 1874, and read the letters on the shaft as gurhir . . t; but I am pretty certain, after a look at it last summer, that those letters





Inscribed Stone at Llanllyr, Cardiganshire.

will not fill the spaces, and I am inclined now to think that it must have been *Guruoret*. One would have expected, perhaps, the more ancient spelling, *Gur-guoret*, but some traces of the second g might be expected to remain. The difficulty of the reading is that the stone has peeled here and there. Thus, the top of the initial g is gone, leaving the rest of the letter to look somewhat like a δ. The name *Guruoret* occurs as *Gurwaret* in *Brut y Tywysogion*, A.D. 1252, and we have it in the *Annales Cambriae* also as *Gurward*, A.D. 1283. It is a Welsh name, and has probably nothing to do with the traces of the Ogam inscription on the left angle of the stone. Of these I can read only [ ] [ ] [ ], s, on the end of the left arm of the cross, and two notches a little higher, making the vowel o; but there are some doubtful traces to be seen low down, near the ground, as the stone now stands, and as it has stood, unless I am mistaken, for many years exposed in the churchyard. Westwood's description of it will be found in the *Lapidarium Walliæ*, p. 135, plate 64, 3. Who led him to believe that it had been placed inside the church, I do not know. If it ever got inside the church, it must have quickly walked out again.

#### LLANLLYR.

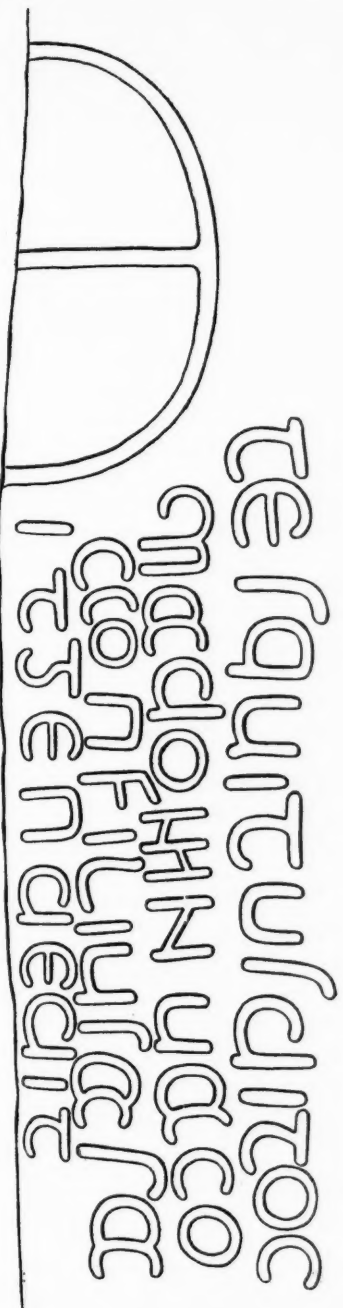
The longitudinal half of a cross-slab<sup>1</sup> at Llanllyr has an inscription mostly in minuscules. I saw the stone in 1874, and my reading of it is quoted by Westwood in his description in the *Lapidarium*, p. 135 (plate 64, 2). Neither my guesses, however, nor his have any value; but since then Col. Lewis, of Llanllyr, was good enough to have the stone turned so that its face was for some time buried in the ground. This had the effect of killing the lichen, and I had the written portion washed clean, so that I succeeded far beyond my

<sup>1</sup> The fish-tailed termination of the shaft of the cross at the bottom has been left out by mistake in the plate. It can be seen in the photograph. The loop of the letter q should have been shown open instead of joined to the vertical stroke.

expectation in the deciphering. I examined it in April 1894, and made out the whole, except the first line, in which I thought I detected *oc* (for *hoc*), preceded by *posuit*, or some verbal form in *it*. The result proved unintelligible when one tried to construe the whole; and I again visited Llanllyr, from Aberaeron, last August, when I thoroughly convinced myself that the first line has no such a word as *posuit*. My reading now is the following, which I believe to be substantially correct :

telquitul ditoc  
madomnuaco  
econ filiul ala  
itgen dedit

But let us briefly review the letters first. The last line consists of very small ones, as the inscriber had reached the shaft of the cross. I am not sure whether one should read *dedit* or *dedi*, and the *n* of *Asaitgen* may be an *r*: in fact, the letters *g*, *e*, are also not quite certain. So I should regard *Asaitgen* as provisional, and liable to correction, at any rate until the name has been found elsewhere. It looks to me like the Irish name *Aithgen* with the prefix *as*=Latin *ex*. Compare *Asidhe* son of *Sida*, mentioned by O'Curry in his *Manners and Customs*, ii, 102. The genitive of *Aithgen* is *Aithgin* or *Aithgein*; but it occurs also as *Aithgen*, as in *Mael-aithghen*, given by the *Four Masters*, A.D. 767. The second *m* in *Madomnuac* is of the kind which resembles III joined by means of a crooked line through the middle instead of one connecting the upper ends of the perpendiculars. See Miss Stokes' table of Welsh letters, pl. LIV, Nos. 4, 5, 6, at the end of her *Christian Inscriptions*. Prof. Westwood made *ni* out of this *m*, and thus obtained *Maclonin* by reading as *cl* what is really a *d*. Now, as to this *d* and the other *d*'s in the inscription, it is to be noticed that the perpendicular stem is very short. Moreover, the curve is not brought right up to that stem; so this kind of *d* is easily mistaken for a *u*. Another peculiarity of the form *Madomnuac* is that it has a once, if not twice, where one



Inscription on Stone at Llanllŷr, Cardiganshire.

Scale  $\frac{1}{4}$  actual size.



Handwritten text at the top of the page, possibly a title or header, which is mostly illegible due to fading and bleed-through.

Main body of the page containing several paragraphs of handwritten text. The text is extremely faint and mostly illegible, appearing as light gray shapes against the white background. It seems to be organized into several distinct sections or paragraphs.

might have expected *o*, and *Mo-Domnuac* or *Mo-Domnuoc*. Neither is that, however, the form which I was previously acquainted with, namely, *Modomnoc*, which occurs in Rhygyvarch's Life of St. David. See *The Cambro-British SS.*, pp. 133, 134 ; also Stokes' *Calendar of Oengus*, pp. xlii, li, lxxxviii. From these we learn that a Modomnoc was a pupil of St. David's, that he it was who first took bees to Ireland, that his place there was at *Tipra Fachtnai* in Ossory, and that his day was Feb. 13. I take it that this was our Madomnuac, to whom "*Ocon filius Asaitgen*" is represented giving *tesquitus Ditoc*, which ought to have been, doubtless, *tesquitum Ditoc* in the inscription. In classical Latin the neuter plural, *tesca* or *tesqua*, meant rough or wild regions, wastes, deserts ; and it appears that such places were sacred to the gods, probably a most effective way to prevent encroachment. *Tesquitus* I take, then, to mean a small desert or waste, and I am not without hopes that the rough plot of *Ditoc* may be identified by local antiquaries.

What the vocable *Ditoc* may prove to be, I do not know ; but I should be disposed to regard it as the personal name of somebody after whom the spot was called ; some name approaching, let us say, the *Dudoch* of Llan Dudoch in the neighbouring county of Pembroke.

Lastly, it may look harsh to separate the *o* at the end of the second line from *Madomnuac*, instead of reading *Madomnuaco* ; but, though we have to construe *Madomnuac* as a dative, the other Celtic names have no case-termination at all ; besides which, one would have to account for the spelling of the next name as *Ccon*. For the division, *O|ccon*, compare *det b|ene|dixione|m pro ani|ma*, on the Gwnnws Cross, Cardiganshire. *Ocon* is probably to be identified with the name written by the *Four Masters* : *Occán* or *Ocán* (genitive, *Occáin* or *Ocáin*), A.D. 1103, 1598, and involved in the patronymics *O'Hogan* and *O'Hagan* or *Haggan* ; and we possibly have it in Llan-Ychan, in

spite of the form Llan-*Hychan*, which is also given as the name of that church in the Vale of Clwyd.

As to *tesquitus*, the word is strange to me; but I suppose it would be more correctly written *tesquittus*, as it seems to imply the same termination *ittus* (feminine *itta*), which yielded French the *et* and *ette* of words like *poulet*, *poulette*. A friend asks me the question whether this termination may not be derived from Celtic, as its domain is France, North Italy, and Spain. That may be so, and in any case we have instances of a feminine *eth* in Welsh, probably for an earlier *itta*, as in *geneth*, "a girl"; *llaweth*, "a handful, a tress"; and *aseth*, "a narrow board, a splinter, a spear or javelin", derived from the same *as* which we have in *asen*, "a single rib", plural *eis*.

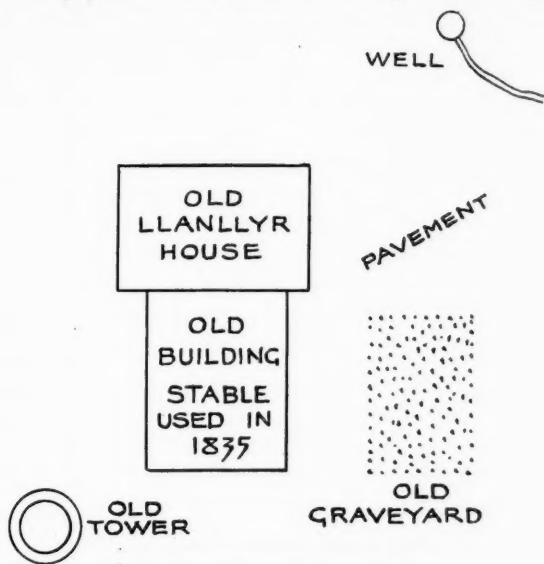
Lastly, one should look for the plot of ground called *Tesquitus Ditoc* under some such a name now as Diserth Dydoch, Rhos Didog, Cae Dythoch, or (perhaps after the owner, Occon), Diserth Ogon, Rhos Wgon, Coed Ochon.

It is needless to say that the gift of land to St. Modomnōc was not made in his lifetime; at any rate, if we are to judge from the lettering and the form of the names. I should be inclined to date the inscription no earlier than the seventh century. Whether the cross was on the stone previously is a question which naturally suggests itself, and I should be glad to learn the opinion of competent archæologists on that point.

Before leaving the Llanllyr stone, I think it worth while to publish part of a letter from Col. Lewis, dated Nov. 11, together with a plan giving the position of the old house and other ruins:—

"As regards Ditoc, I will inquire into this. I do not find any approach to it in names of fields on my maps. The adjoining property of Lloyd Jack had, I believe, an offshoot of the religious house at Llanllyr. It is below the present house, on the lowland, and may have been the spot referred to. This, with others, I will inquire into at once.

"I remember part of the old house at Llanllyr, and I have always understood the stone in question was found in the old building, with the other half of it, which unfortunately was broken up before it was known what it was. This main building was used to build the present house. Some particulars I got from an old servant, who was my great-grandfather's or great-great-uncle's wife's maid, and who lived in the house very many years. She died at ninety, about fifty-five



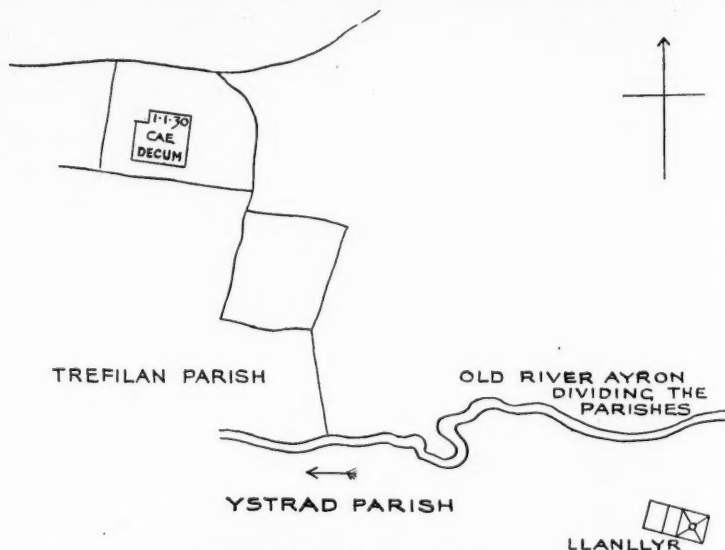
Plan showing old Llanllyr House, etc.

or sixty years ago, and as she lived at the Gate, I as a boy was a good deal there with her. It was this woman who mentioned about Lloyd Jack.

"In the enclosed you will remark where the graveyard was. The round tower in ruin I remember, but what it was I never knew."

In answer to my further inquiries, Col. Lewis kindly replied as follows (Nov. 16), and appended the plan which is printed herewith :—

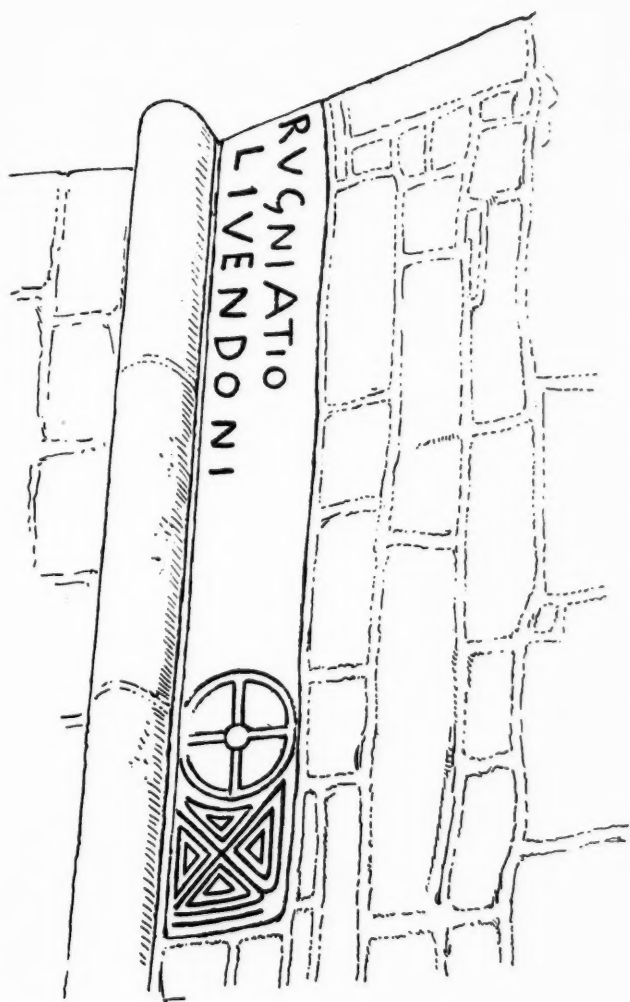
"This Ditoc is a puzzle. Could it be anything referring to degwm (tithe)? Llanllyr is free of tithe, owing, I suppose, to its religious associations. In the adjoining parish of Trefilan, on what are called Llanllyr Meadows, is a small piece of land, 1a. 1r. 3p., and is known as Caedegwm. This is described, in 1800, on my map as 'a piece or spot of meadow-land appropriated in lieu of tythe hay.' Before the river Ayron was



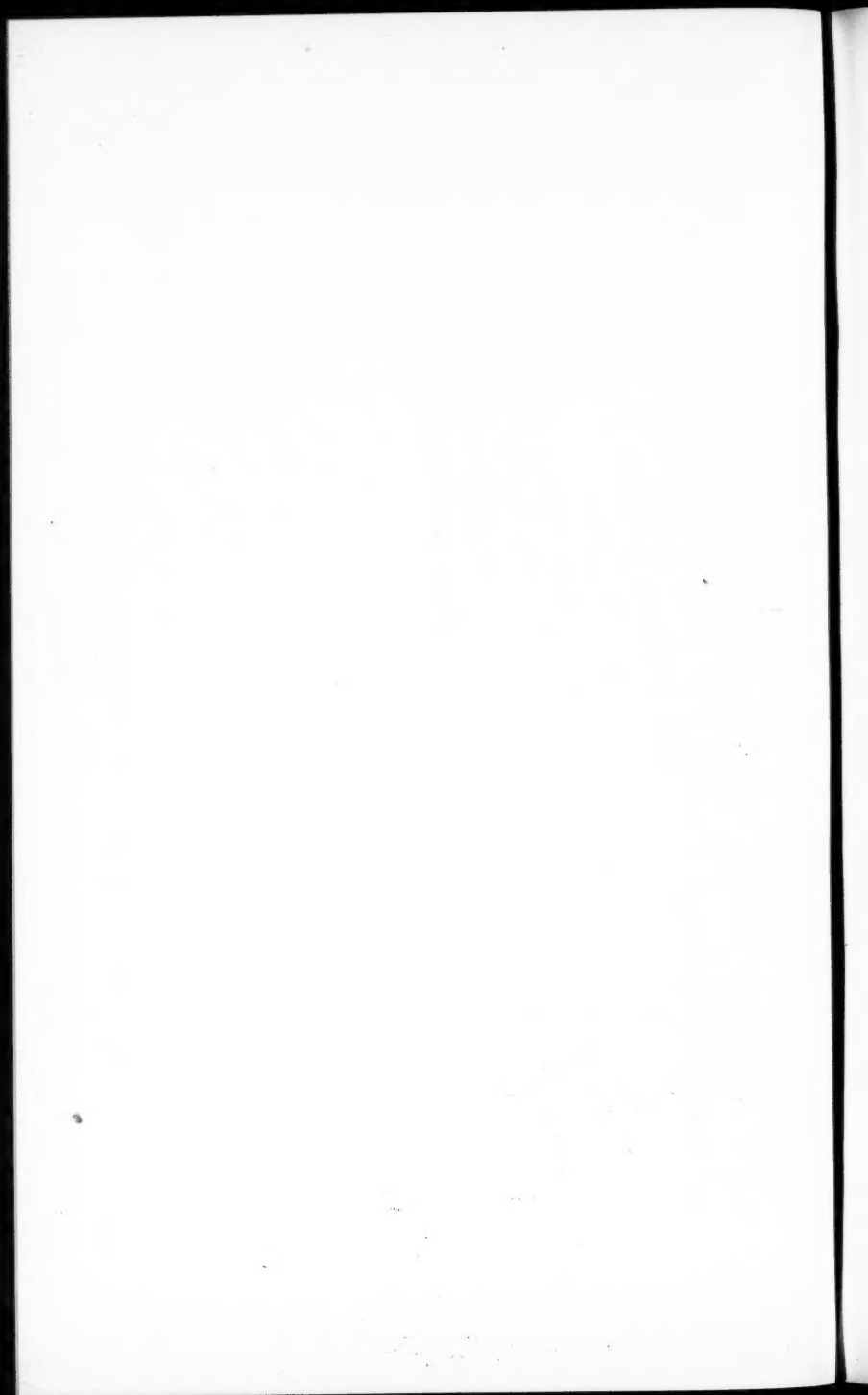
Map showing Position of Caedegwm.

straightened (I fancy between 1750 and 1790) this land must have been 'waste', certainly 'moor', and would answer to 'wern', a rushy, wet land. Possibly, as Llanllyr was free of tithe, this piece of land was given to the neighbouring parish for a like purpose, with the name 'ten' or 'tenth'.

"I have several inquiries out, which, in due time, you shall hear more of. More particularly about the offshoot of Llanllyr, said to have existed at Lloyd Jack in the same parish. This, I know, was situated on



Inscribed Stone at Devynock, Brecknockshire, built into wall of Church  
in reversed position.



marshy land, and I believe in those days Llanllyr and Lloyd Jack were one property.

"I have copies of tithe map of all fields, but cannot trace any likeness to the word we want. Kindly let me hear what you think of Degwm, far-fetched though it be. The piece of tithe-land may be from 500 to 800 yards from Llanllyr, perhaps a little more, but within a good rifle range, and just over the Old River."

#### BRECKNOCKSHIRE.—DEVYNNOCK.

In my *Lectures on Welsh Philology*, p. 381, I gave the reading of the stone built upside down into the wall of the parish church as *Rugnia :: o [Fi]li Vendoni*, and suggested that the blank had VT, VI, or V alone. Prof. Westwood (*Lapidarium*, p. 66), who visited the stone after me, namely in 1877, could not accept the v. He considered that two marks came between the A and the o, and that the second of them is upright. This latter seems to me to have been I or E, and the other I am now disposed to think a T, though the top part is gone. The name would then be *Rugniatio* or *Rugniateo*. The stone being at a considerable height in the wall, and upside down, makes it most difficult to examine; and in my own case the difficulty was increased by a thunderstorm accompanied by a drenching rain. I have little doubt that the reading could be ascertained if the stone were taken out of the wall and placed in a convenient spot for scrutinising it.

In any case, *Rugniatio*, if that should prove the correct reading, must be a genitive, though not a Latin genitive. I guess it to have been a Brythonic genitive for *Rugniati-os*, corresponding to a nominative *Rugniati-s*. There are other instances of the Brythonic form being used in the Latin version of a bilingual tombstone. Thus the *Cunatami* of the Ogam on the St. Dogmael's Stone is transformed into the Brythonic form of *Cunotami* in the Latin on the same stone, namely, *Sagrani fili Cunotami*. Similarly in the case of the



Trallwm Stone, in Brecknockshire, for the Goidelic *Cunacenn-*, we have the Brythonic *Cunocenn-i* in the Latin. And lastly may be mentioned the Goidelic genitive, *Voteorigas*, on the Castell Dwyran Stone, which becomes Brythonic in the Latin *Voteporigis*. Here, however, the Brythonic, which was probably *Voteporigos*, has its ending changed into the Latin ending *is*, of the genitive. To have been more nearly parallel with *Rugniatio*, it should have been left as *Voteporigos*, or, with the uncertain *s* omitted, *Voteporigo*. To have been exactly parallel, the latter should have been written without the *g*, which in this and certain others of our inscriptions is due to imitating Latin spelling of the fifth and the two following centuries. We seem to have a more exact parallel in the case of the Anglesey lead coffin reading CAMVLORIS .... CAMVLORIGHOI, which is probably to be restored and corrected into *Camuloris* [*filius*] *Camulorigo h[ic] iacit*].

Lastly, the composition of the name *Rugniatio* is pretty clear. The first element consists of *ru* and an old form of the prefix *ro*=Latin *pro*; and the second, namely the stem *gniati*, is related to the old Irish *gniad*, "a workman" (accusative plural, *gniadu*), which is quoted in the *Grammatica Celtica*, p. 801<sup>b</sup>, as a gloss on the Latin *operarios*, "workmen". So that *Rugniati*- probably meant one who does or accomplishes; a man of deeds, a hero; in any case a designation intended to be highly laudatory.

GLAMORGANSHIRE.—PEN Y MYNYDD, YSTRAD  
FELLTE.

A letter signed T. H. Thomas, in the *Arch. Camb.* for 1894, pp. 329, 330, called my attention to a stone which I thought lost. Mr. Thomas referred to the account of the stone in the *Lapidarium Walliæ*, pp. 70, 71, and plate 39, 5, and mentioned that it is now at Vedw Hir, near Aberdare, the residence of Mrs. Edwards. So one day last summer I went to see it, when Mrs. Edwards and her son kindly showed it me in the

garden. She stated that her late husband brought it from land of theirs near Ystrad Fellte. Mr. Thomas gives "a rough sketch, generally correct, but without measurements", and it is much to be wished that he or some other competent man should publish in the *Arch. Camb.* an exact representation of it. I take the liberty of using his sketch in order the better to make myself understood. I may, however, premise that the circle at the top of the stone is rather less complete than it is shown here, and that its circumference comes nearer to the left edge of the stone; also that the highest Ogam group is near the top of the stone, at its left-hand corner.

I believe the inscription originally ran round the top, as I find the end of it on the right hand edge, nearly opposite where it begins on the other edge. My reading is the following:—

|    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| // |   |   |   |   |   |   |
| // |   |   |   |   |   |   |
| G  | L | U | V | O | C | A |
|    |   | e | s | i |   | f |

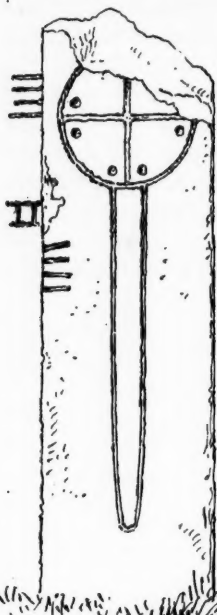
and on the other side 

|  |  |   |  |
|--|--|---|--|
|  |  |   |  |
|  |  |   |  |
|  |  | i |  |

There is no doubt about the c, nor have I any as to the GL, though the digits are not perfect, for the space between the left ends of the // has splintered off, but it leaves the lines traceable. The four ends of the //|| on the face of the stone do not form one letter, as they are differently inclined. The vowel following the GL is only a guess; and as to the consonant, it comes against the arc of the circle. I counted three digits, making |||, v, and it is possible that there is a fourth short one close to the circle. If so, one would have to read ||||, s, and not v. The next vowel is very indefinite, and may be o, u, e, or i, as far as I could guess. Then comes the c, followed at the corner of the stem by one vowel-notch, which may have been A, or the first notch of some other vowel.

Lastly, the traces on the other edge consist of vowel-

notches with comparatively large spaces between them, as though the inscriber wished to extend the writing



Crossed Stone from Pen y Mynydd.

so as to finish opposite where he began. This, however, is an idea which has only occurred to me now, and it ought to be tested by another inspection of the stone. These guesses do not suffice to enable me to fix the first name. It cannot have been the genitive, *Glasiconas*, which occurs on a Kerry stone, nor can it be a name beginning with *glun*, like *Glunaiarn*. It may have been one beginning, perhaps, with *glēv-*, which makes in Irish *glé*, Welsh *gloew*, "bright". Such a genitive as *Gleve-cattos* is conceivable; but names into which this element enters are very scarce.

It ought to have been mentioned that on the edge of the stone, and near to the Ogam for *v*, have been cut, close to the angle, the letters *TE* or *TI*, and a little lower down have been cut *WE*, so close to the angle that the *E* seems to cross over it. These modern letters (initials as I take them to be) show by their position that only a little of the edge of the stone was exposed at the time when they were cut. It was covered probably by another stone; and a little higher one notices that the Ogam for *c*, on the same face, looks unworn, as if that had also been covered to the very edge by another stone. I mention these letters, as they look very puzzling at first sight. We want good photographs of this stone.

## LEWIS MORRIS'S NOTES ON SOME INSCRIBED STONES IN WALES.

BY EDWARD OWEN, ESQ.

AMONGST the printed books in the British Museum is a copy of Geoffrey of Monmouth's *Gesta Regum Britanniae*, that once belonged to Mr. Lewis Morris, the well-known antiquary of the last century, and author of *Celtic Remains*. The book, which is in black letter, is the second printed edition of Geoffrey's History, and bears the following title:—"Britanniæ utriusque Regum et Principum Origo et Gesta insignia, ab Galfrido Monemutensi ex antiquissimis Britannici Sermonis Monumentis in Latinum traducta; et ab Ascensio rursus majore accuratione impressa. Venundantur in ejusdem ædibus; 4to, id. Septem. 1517." On Mr. Morris's death in 1765, the book passed into the possession of his brother Richard, who has stamped his name upon the title-page. From thence it found its way into the library of the Welsh School in Gray's Inn Lane, and, upon the removal of the school from London, the books as well as manuscripts were handed over to the British Museum. Its reference in the Catalogue is 872. l.25.

At the end of the volume are a number of blank pages, upon which Mr. Lewis Morris has written notices of a number of inscriptions taken by him in various parts of the Principality, or supplied to him by others. In most instances, the objects which furnished the inscriptions are in existence at the present day, and have been examined and drawn with greater fidelity than was considered requisite a century and a half ago. But that lapse of time has rendered some of the inscriptions less legible, and has subjected others to further mutilation than they had already experienced. In these instances, and more especially

those in which the objects have perished altogether, Mr. Morris's readings become of the highest value.

In addition to the memoranda in the printed volume of Geoffrey's History, there are a number of notices of inscriptions and interesting antiquarian notes scattered amongst the manuscript collections formed by the brothers Morris—Lewis, Richard, and William. These three gentlemen, though in their later years widely separated, kept up a close correspondence with each other; all were interested in everything that pertained to Welsh history and antiquities, and they kept each other posted up in whatever they severally alighted upon. Thus it is that the manuscripts comprising the Welsh School Collection, which was largely made up of the united collection of the brothers Morris, contain a quantity of duplicated matter. The notes respecting inscriptions are invariably in the handwriting of Mr. Lewis Morris, and are often in the same words, pointing to the conclusion that after making a memorandum for himself he frequently copied it again for one of his brothers. Some of these memoranda upon early inscriptions contained in the volume catalogued as "Additional MSS. 14934", were communicated to Dr. Hübner by the late Professor Westwood, and have been incorporated in the former scholar's *Inscriptiones Britanniae Christianae*.

It has been deemed desirable to bring together here all the notices of our early inscriptions that have been found in Mr. Lewis Morris's manuscripts, in addition to those contained in the printed volume of Geoffrey of Monmouth. Mr. Morris has sometimes added a few remarks respecting the site, or some details of the finding of many of the inscribed stones, that are always interesting, and in one or two instances are of considerable importance. These I have in every case transcribed. Where the stone had been noticed previous to Mr. Morris's time—and a number had been copied by Mr. Edward Lhuyd, and figured in Bishop Gibson's edition of Camden's *Britannia*—I have merely

given the reference to that work (using Nichols's reprint of Gough's edition, except where it is otherwise specified), unless Mr. Morris's reading differs very materially from that of his predecessors. In like manner, where an inscribed stone has survived to the present day, and has been the subject of exhaustive examination by modern scholars, I have added the references to Rhys's *Lectures on Welsh Philology* (2nd edition), Hübner's *Inscriptiones*, and Westwood's *Lapidarium Wallia*. Where the inscription is absolutely fresh, and where no other notice of it than that of Mr. Morris is known to exist, a copy of that gentleman's drawing is given. Too much weight must not be placed upon the absolute accuracy of these sketches; it must be remembered that they are often only second- and perhaps third- or even fourth-hand drawings, originally done in a pre-scientific age. But where Mr. Morris's drawings and readings of inscriptions that still exist are compared with the results of recent scholars, they bear testimony to his accuracy, and inspire confidence in his readings in those cases for which he is now our only authority.

The inscriptions have been arranged under the counties in which they were found, and the order followed has been that adopted by Hübner.

#### BRECKNOCKSHIRE.

I. LLANAVAN FAWR.—*Hic iacet sanctus Awanus episcopus.* (Hübner, No. 37; Westwood, 72, pl. xli.)—"I have been informed that these letters have been retouched by one Mr. Griffith, rector of this place a few years ago."—L. M. (Add. MSS., No. 14934, fol. 189.)

#### CARMARTHENSHIRE.

II. RHOS DOWYRCH.<sup>1</sup>—"In a loose stone 4 ft. long, in the parish of Meline, near Rhos Dowyrrch (Carmarthenshire), the

<sup>1</sup> I have been unable to find this place.

seat of John Howells, gent., near a hill called Pen y Benglog, where there are old entrenchments, Mr. David Lewis [of Pant y benne] found the following inscription, 1746" (Geoffrey of Monmouth):—

ILAKILCANV

WDRIß·RANW

Inscription at Rhos Dowrych, Carmarthenshire.

Is it possible that the first line can contain *Iacit Canu*? The Llangan stone reads *Canun*, or *Canuu*. (Hübner, No. 90; Rhys, *Arch. Camb.*, 4th Series, vi, 360). Mr. Morris has what seems to be a stop after the B in the second line.

III. LLANBOIDY.—(Hübner, No. 233; Westwood, 81, pl. xlv; Rhys, *Arch. Camb.*, 4th Series, vi, 360, and *Lectures*<sup>2</sup>, 388).—"On a stone pitched on end in Llanboydy steeple was standing, by ye same"; i.e., by Mr. David Lewis. (Geoff. Mon.)

The stone had evidently suffered between the year 1746 and 1875, when it was examined by the members of the Association present at the Carmarthen Meeting of that year. Professor Rhys (*Arch. Camb.*, loc. cit.) proposed to read *Mavoh...* *fili Lunar[c]hi Cocci*, taking the character in the second line, resembling an H, to have been meant for n. This conjecture turns out to be

MAVONEH-

FIL-LVHAR-

HC GOD-FUS

Inscribed Stone at Llanboidy,  
Carmarthenshire.

warranted by the more complete reading of the first word, which was, no doubt, intended for *Mavoheni*. Later, in the second edition of his *Lectures*, Professor Rhys observes, "The first name is incomplete, owing to the end of the stone having been broken off, and it is possible that *Lunarchi* had no c. As to the former, it may have been in full, *Mavo-heni* for an earlier *Mavo-seni*, dating before Welsh s began to be changed into h." Both these brilliant conjectures are now seen to have been justified. The proper name in the second line was probably *Lunari*, or, if it also took in the first two characters of the third line, perhaps *Lunarihe*. It is now questionable whether the second character in this line was a horizontal i. It seems rather to have been a c or an e; probably the latter. The third line is puzzling, but is important as adding three characters to those hitherto read. It will be seen that the next inscription terminates in *cus*, and we should probably not be wrong in read-



ing this similarly. The accuracy with which the first and second lines have been copied by Mr. David Lewis in 1746 lend considerable weight to his representation of the third line; it should be carefully compared with Hübner's drawing, who, however, while reading, on Rhys's authority, *Cocci*, does not show the *i*.

IV. LLANBOIDY.—“On the ground sill of Llanboydy church door, by ye same”; *i.e.*, by Mr. David Lewis. (Geoff. Mon.)

Search should be made for this stone, though the position it occupied in 1742 prohibits the hope that any of the inscription may still be discernible.

ECHAD-  
FI TOCUS

V. EGREMONT.—“At Egremont, in the next parish (*i.e.*, to Llandyssilio in Pembrokeshire, see No. XII), in the churchyard, on the same kind of stone” (Geoff. Mon.)—

Inscribed Stone at Llanboydy, Carmarthenshire.

**ACARANTACULUS HIC IACIT**

Inscription at Egremont, Carmarthenshire.

This stone was not rediscovered until about eight years ago (see letter by Canon C. Collier to British Archæological Association in *Arch. Camb.*, 5th Series, viii, p. 176). It was subsequently visited by our Editor, and described by him (with two drawings) in the same volume, p. 304. It will be observed that Mr. Lewis, of Pant-y-benne, who was Mr. Morris's authority, begins his reading with the letter A, which is absent from the later readings. As the letter C, which is Mr. Romilly Allen's first and Mr. Lewis's second, is admitted by the former gentleman to be “very faint”, it is quite possible that other preceding letters may have vanished altogether. Mr. Lewis also ends the name of the individual commemorated thus, ULUS; but some confusion may possibly have arisen either with him or his correspondent by the repetition of the letter U; but his termination, HIC IACIT, shows that the stone is at present imperfect, or that there are further letters on the portion now buried in the earth.

Had the compiler of the present notes been anticipated in his examination and publication of Mr. Lewis Morris's manuscripts, as he ought to have been anticipated many years ago, the rediscovery of this inscription would probably not have been left to the present day. That the stone survives at all renders it hopeful that other inscriptions here given for the first time may also be still in existence.



## PEMBROKESHIRE.

VI. NEVERN.—*Johannes*. (Hübner, No. 105; Westwood, 103, pl. li.)—"In the church of Nevern, in Pembrokeshire, I found a gravestone of this form with this inscription—

*IOHANNES*

Inscription at Nevern,  
Pembrokeshire.

"In Mr. Ed. Llwyd's notes on Camden (Gibson's edit., 1695, p. 639), and the second cut on that page, you have a false copy of this inscription given Mr. Ed. Llwyd by Mr. W. Gambold. The false copy induced Mr. Llwyd to take them for Greek characters, whereas anybody may see plainly it is no more than 'Johannes.' The stone now lies flat in the church." (Geff. Mon.)

In his *Addimenta*, Hübner, on Westwood's authority, proposes to read *S(anctus) Io[h]anni(s)*.

VII. NEVERN.—The Great Cross. (Hübner, No. 103; Westwood, 100, pl. lxii.)

VIII. FISHGUARD.—(Westwood, 133; *Arch. Camb.*, 4th Series, xiv, 325; see also 5th Series, i, 146).

Mr. Morris's drawing is exactly similar to that of Professor Westwood in the *Arch. Camb.*

IX. THE GELLI-DYWYLL STONE.—*Curcagni jili Andagelli*. (Westwood, 86, pl. xlv; Rhys, *Lectures*<sup>2</sup>, 388).—"On a stone 6 ft. long on the roadside by Mr. William Lewis's house, called Bwlch y clawdd, in ye parish of Maen Clochog, in Pembrokeshire, I found this inscription, A.D. 1743." (Geff. Mon.)

In a notice of this inscription in the *Gent. Mag.* for 1776, p. 310, it is said that the stone then stood on the lawn of Capt. Lewis's house in Carmarthenshire.

X. CLYDAI. THE DUGOED STONE.—*Dob...i (Filius Evolengi)* (Hübner, No. 109; Westwood, 124, pl. lix; Rhys, 393).—"At Clydey parish in an old chappel in the churchyard." (Geff. Mon.)

This was copied for Mr. Morris by Mr. D. Lewis, of Pant y benne, in 1745.

This stone also bears an Ogam inscription, and the drawing in this case is interesting as showing a few of the Ogam scores. The copyist did not, of course, understand what he was copying, and has therefore not given all the Ogam characters; but what he has copied proves that the portion of the stone portrayed by Hübner is in the same condition as it was in 1745. Some peculiar features, however, are given in the drawing, which seem to denote that the stone has since been broken on the side below the lower line of the present lettering.

XI. LLANDYSILIO.—*Clutorigi fili Paulini Marinilatio*. (Hübner, No. 97; Westwood, 111, pl. liii; Rhys, 397).—"In Llandysilio churchyard in Dyvet, on a grey mountain stone...copied by Mr. D. Lewis, Pant y Benne, 1745." (Geoff. Mon.)

The reading given is LLITORICH FILI PALILINI HIC IACIT LARINILATIO, the *Hic Iacit* appearing to be added without authority, or the stone has since been defaced.

### CARDIGANSHIRE.

XII. LLANDDEWI BREFI.—(Hübner, No. 119; Westwood, 139, pl. vi; both taken from Meyrick's *Cardiganshire*).—"This inscription is to be seen on a stone in the side of the south-east stile of the churchyard of Llanddewi Brefi, which I copied the 15th November, 1746." (Geoff. Mon.)

Hübner (from Meyrick's drawing) suggests *Daluedusnelvi*. Mr. Morris's reading differs considerably from this, and his rendering seems more probable.<sup>1</sup>

XIII. LLANWNNWS.—(Hübner, No. 122; Westwood, 144, pl. lxxviii; Rhys, *Arch. Camb.*, 4th Series, v, 245).—"In Llanwnnws churchyard, in Cardiganshire, a rough stone on end, with this inscription much defaced; copied, 1745, by me, L. M." (Geoff. Mon.)

The drawing on the stone seems to denote that the upper portion containing the head of the cross, which in Hübner's drawing is shown as being slightly damaged, was then intact. Mr. Morris adds, "There is a tradition here that one Crwttyrn ap Caradoc was buried here, perhaps Carottin, or, rather, Kynydyn—see Achau'r Saint." The latter allusion is to the Achau'r Saint printed in the *Myv. Arch.* (Gee's ed.), 422—"Kynydyn ap Bleiddid ap Meiriawn ap Tibiawn ap Cunedda Wledic"; with which entry the editors have incorporated the following remark of Mr. Morris: "Ai onid yr un a Canotinn, yn yr argraff ar gareg yn mynwent Llanwnnws yn S. Garedigion?—L. M."

### MONTGOMERYSHIRE.

XIV. LLANERFYL.—*Hic[in] Tumulo iacit R-stece filia Paternini ani xiii. in pa...* (Hübner, No. 125; Westwood, 153, pl. lxxii; Rhys, 373.)

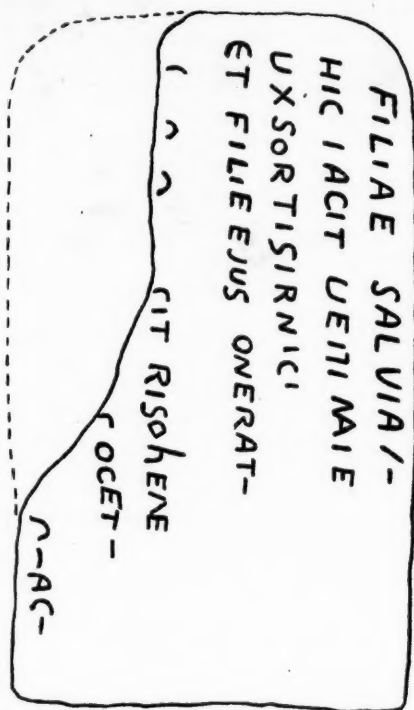
Mr. Morris's reading (Geoff. Mon.; and Add. MSS. 14927, fo.

<sup>1</sup> By a misapprehension Mr. Morris's rough sketch of this inscription has not been reproduced. I hope it will appear in the next part of the *Arch. Camb.*

186) agrees with that of later epigraphists, and shows that the letters now undecipherable were equally so one hundred and fifty years ago.

### MERIONETHSHIRE.

XV. LLAN-Y-MAWDDWY.—“At Llan-y-Mowddwy, in Merionethshire. In a stone wall near the churchyard, A.D. 1746, I found a stone with the following inscription” (Geoff. Mon.):—



Inscribed Stone at Llan-y-Mawddwy, Merionethshire.

XVI. TRAWSFYNYDD. THE PORIUS STONE.—(Hübner, No. 131: Westwood, 161, pl. lxxvii; Rhys, 376).—“In Mr. E. Llwyd's notes on Camden's *Britannia*, p. 662, there is a mistake in the inscription, which he reads *Porius hic in tumulo iacit*

*Homo...Rianus fuit.* But in the inscription it is not *Rianus*, but *Pianus fuit*, as I copied it myself, 1742." (Geoff. Mon.)

The Ven. Archdeacon Thomas, in *Arch. Camb.*, 5th Series, ii, 143, effectually disposed of the reading, *Rianus*,<sup>1</sup> out of which *Xrianus* and *Xpianus* = *Christianus*, have been evolved, and the latter accepted by Hübner and Westwood. The excellent drawing accompanying the Archdeacon's paper shows the correct reading to be *planus*, though it is strange that all former examiners of the stone should have missed the short lateral stroke of the *l*, which in the drawing is as clearly marked as the rest of the inscription.

XVII. LLANFOR, BALA.—*Cavoseniargii.* (Hübner, No. 133; Westwood, 163, pl. lxxiv; Rhys, 374.)—"In the gallery window (*al.* in the wall of the gallery window), on the north side of the church of Llanfair (*sic*), near Bala, the following inscription, said to be the epitaph of Llywarch Hen, is to be found, 1760; copied by my friend Ev. Ev." [the Rev. Evan Evans]. (Geoff. Mon.; also in Add. MSS. 14907, fo. 189.)

XVIII. LLANABER.—*Cœlesti Monedorigi.* (Hübner, No. 128; Westwood, 162, pl. lxxx; Rhys, 376.)—"In ye sands by Barmouth, in Merionethshire, about a hundred yards from ye land or high-water mark, there was a stone, lately taken notice of, with ye following inscription. It lay flat in a small brook running from Beilwart Farm, but now lies over ye said brook for a foot-bridge. There was another formerly seen about ye place this lay, but is now cover'd with sand, and not to be found. This stone is about two yards long, one broad, more than a quarter of a yard thick, rough and unhewn." (Add. MSS. 14907, fol. 187b.)

Mr. Morris's drawing accords well with those of Westwood and Hübner, with the important exception that he adds to the proper name a character which may be an *s*, making *Cœlestis*. On *Cœlesti* for *Cœlestis*, Professor Rhys has some remarks (*Lectures on Welsh Philology*<sup>2</sup>, pp. 203-4) based upon this inscription, the only instance of this philological peculiarity.

Mr. Morris adds this note: "This inscription communicated to me by Mr. Nicholson, Surveyor-General of North Wales. But see the stone itself, A.D. 1736."

<sup>1</sup> Notwithstanding the editorial demurrer in the *Arch. Camb.* for last October, p. 321.

[Of course, if the inscription reads *homo planus fuit*, there is no more to be said about it; but it seems extremely improbable that a man should describe himself in such a way on his tombstone, or that those who came after him should do so, unless they were smarting from disappointment at his testamentary dispositions.—ED.]

## CARNARVONSHIRE.

XIX. TYDDYN HOLLAND, NEAR LLANDUDNO.—*Sanct...anus... Sacri...isis*. (Westwood, 182, pl. lxxix; Rhys, 370; *Arch. Camb.*, 4th Series, viii, 135 (Rhys), with illustration.)

Professor Rhys, in his notice of this stone in this Journal (*loc. cit.*), after observing that a reference to it is made in Canon Williams's *History of Aberconwy*, closes his remarks upon it with this observation: "It would be a satisfaction to me, and perhaps to others of the readers of the Journal, if Canon Williams could lay his hand on the source from which he copied so long ago the note I have referred to above, and kindly place it at the disposal of the editor. In a case like this, every stray bit of information has its value."

There can be no doubt that Canon Williams's source, either primary or secondary, was the following note of Mr. Morris:—

"In the highway by Tyddyn Holand, between Bodafon and Rhiw Leding, in Creuddyn, near Conwy, on a grit stone of about a yard long, I found this inscription, 1731" (Geoff. Mon.):

"Sanct  
Anus  
Sacri  
Isis"

Mr. Morris's note is also to be found in Add. MSS. 14907, fo. 183b, and the location of the stone is additionally indicated as being "near to a rock called Crai'r [?Craig y] nodwydd dur." The interest of local antiquaries ought to be excited by another remark of Mr. Morris: "There are a vast many ruins about this place, and it seems there was a town here in ye times of ye ancient Britons. This [the above] seems to be a pagan inscription."

XX. CEFN AMWLCH.—*Senacus Pr(e)sb(yter) hic iacit*, &c. (Hübner, No. 144; Westwood, 177, pl. lxxx; Rhys, 366).—"In the ruins of Capel Angelog, in the parish of Aberdaron, in Lley, on a loose stone of about a yard long. Some call it Capel-y-Verach neu [or] Aberâch—Capel Berach—we have this inscription." (Add. MSS. 14907, fo. 184.)

Mr. Morris's reading agrees with that of later epigraphists. Professor Westwood, in his account of this stone in *Arch. Camb.*, 3rd Series, v, 53, reads the bottom characters as F'RE ET, and his drawing in the *Lapidarium* gives them as the same, as does Hübner's drawing. But they suggest them to signify *prespiter*; and Professor Rhys (*Lectures*<sup>2</sup>) also accepts this explanation, though it is difficult to see how the drawings in Westwood and

Hübner can be made to produce this result. Mr. Morris's reading of these characters is *Presbr* or *Presbi*, or, perhaps, *Presb*, followed by what is intended as a mark of contraction, which is more in accord with probability and with scientific conclusions.

XXI. CAPEL CURIG.—“An inscription on a large stone set on end above Capel Curig, called *Llech-y-gwyr*, by E. E.” [the Rev. Evan Evans]. (Add. MSS. 14907, fo. 189.)

CVNCLLOM  
S P LLO  
T I N M  
4

Inscription at Capel Curig.

# ANGLESEA.

XXII. LLANSADWRN. The *Saturninus* Stone.—(Hübner, No. 153; Westwood, 188, pl. lxxxv; Rhys, 363).—“On a gritty, broken stone, in the church of Llansadwrn, in Anglesea, taken out of a grave in digging, and copied by me, April 1st, 1742, we have the following inscription. The stone is 3 spans long, and a span and a half broad. The sexton that dug it up knows the place, and may possibly get ye pieces if anybody went to ye expense.” (Geoff. Mon.)

This notice makes it clear that the stone must have been disinterred in the first half of the eighteenth century, and probably not long before the year 1742, when Mr. Morris examined it. His reading is that of later scholars, but his drawing exhibits an additional mutilated word, which he has conjecturally made into CVIS, beneath the word CONIUX in the inscription as given by Hübner, and in the *Arch. Camb.*, 1st Series, ii, 260. This drawing also represents the stone as being deeper than it appears to be in the authorities just named. Mr. Longueville Jones describes it as being “in the recess of a window”, so that the exigencies of space may have led to its being trimmed down a bit on the side that showed the least lettering.

XXIII. LLANBABO. THE PABO POST PRYDAIN SLAB. (Westwood, p. 193; *Arch. Camb.*, 3rd Ser., vol. vii, p. 300; see also 4th Ser., v, 110).—“In the churchyard of Llanbabo, in ye Isle of Anglesey, there was a stonie taken up in ye reign of Charles ye 2nd. The sexton by chance digging a grave about 6 foot deep, he picked it a good while, and broke a corner of it before he knew it was a grave-stone...There are three stones in ye church wall,

with men's faces carved on them, against one of which this stone was taken up, and the parishioners (either by tradition or supposition) say that Pabo's son and daughter are interred over against ye other two faces." (Add. MSS. 14934, fo. 198b.)

The same information is given in Add. MSS. 14907, fo. 187.

XXIV. LLANBABO. MAENHIR LLANOL.—(Hübner, No. 155; Westwood, 192, pl. lxxxvi; Rhys, 361.) "In ye same parish of Llanbabo, in a tenement called Llanol, a tenant lately living in that land demolished an antient stone pillar of about 8 feet long, upon which act he was suddenly struck with ye pleurisie as a present judgment (they say) for so doing. On the upper part of the said stone I find this inscription following; but I am not certain but that some strokes in ye characters might be natural in ye stone." (Add. MSS. 14934, fo. 198b, 199b.)

There are two drawings of this inscription, both of which are given by Hübner from this manuscript.

Professor Rhys (*Lectures*<sup>2</sup>, 361) says that "no passable reading of the inscription has ever been proposed."

XXV. CHWAEN WEN.—(Hübner, No. 152; Westwood, 192, pl. lxxxvi; in both cases from Add. MSS. 14934, fo. 200.)

XXVI. VRONDEG, NEAR NEWBOROUGH.—From Add. MSS. 14934, fo. 202. Also in Add. MSS. 14907, fo. 185. (Hübner, No. 148; Westwood, 187, pl. lxxxiii.)

XXVII. CAPEL HEILYN, LLANGFNI.—"In ye churchyard of Cappel Heily (*al.* Heilin), in ye parish of Llangfni, a soft stone which sometime stood on end, ye top now broke off. Richard Evan, Trefollwyn, struck with blindness when he endeavoured to remove it." (Add. MSS. 14907, fo. 183.)



Inscribed Stone at  
Capel Heilin,  
Anglesey.

Careful inquiries should be made whether this stone is not still in existence. The Rev. Henry Rowlands, in his *Antiquitates Parochiales* (*Arch. Camb.*, 1st Series, iv, 265), observes: "It [the township of Trefllwyn] had formerly a chapel, dedicated to a certain St. Heilin, which now, through the injury of time and the coldness of ancient piety, has fallen into ruins; amongst which ruins I sometime since found a large stone, on which was inscribed the name OSORII. *A tale worthy of notice.* In regard to this chapel, not long ago a trustworthy man (one Richard Evans), the proprietor of the place, declared to me seriously, and as a matter of fact, that he one day, whilst about to convey stones from the ruins of this chapel for the purpose of erecting a cer-

the proprietor of the place, declared to me seriously, and as a matter of fact, that he one day, whilst about to convey stones from the ruins of this chapel for the purpose of erecting a cer-



tain building near his own house, suddenly, after carrying one or two loads, perceived, as it were, a cloud before his eyes; that he then grew more and more blind (no remedies availing), until, at length, he was totally deprived of sight. He was blind when he told me this, and he died blind. Whether it was an accident or a judgment I will not decide; certainly it is by no means superstitious to keep our rash hands aloof from things given to God, and not to plunder sacred things for profane purposes, for God is the avenger of His own."

It is evident, from the drawing of the inscription, and its different reading to that of the reverend author of *Mona Antiqua*, that Mr. Morris did not take his account from any statement or memorandum of his predecessor; and it is probable that he gathered the story of the punishment of the iconoclast Richard Evans from current tradition.

XXVIII. PENRHOS BRADWEN, HOLYHEAD (MEDIEVAL).—"In a house called Penrhose Bradwen, near Holyhead, a stone fixed in ye wall, with this inscription" (Add. MSS. 14907,<sup>1</sup> fo. 183):—

Mr. Morris suggested reading this as *Orate pro bono statu Rhobert ap Gruffri et...* I hope our Editor will reproduce Mr. Morris's sketch in the next Part.

XXIX. LLANEILIAN.—"Near ye well at Llaneilian, in Anglesea, I have observed ye following characters, viz. :—

IIIN<sup>2</sup>

cut very deep in a flat, smooth stone lying in ye bottom of ye river a little way up from ye well, against ye stream. I doubt whether they were worn in the stream by nature.

"There is also on both sides of ye wall of the same church opposite ye one to ye other ye following characters cut very indistinctly, viz. :—

Ano. D'ni M<sup>o</sup>CCCC<sup>o</sup> LX<sup>o</sup>IIII<sup>o</sup>

which I take to be ano. dom. 1491." (Add. MSS. 14934, fo. 204.)

This church has been excellently described by the Rev. H. Longueville Jones in the *Arch. Camb.*, 3rd Series, vii, 123. He observes: "Judging from the architectural details, and from the chronological relations subsisting between churches in this

<sup>1</sup> This MS. contains a number of notes entitled "Some of the most noted monuments, coins, and inscriptions in England relating to the British history." Several of the Welsh inscriptions already noticed are included, as also some Cornish stones.

<sup>2</sup> The above is not quite accurate. The transverse stroke of the last letter should go from right to left, as in so many of our earliest inscriptions.



part of Wales and those in England, the present church of Llanelilian may be considered as of the latter half of the fifteenth century, but a crossed stone occurs in one of the walls having the date of 1420 (? see plate)." The plate referred to shows the letters XX within what looks like a square border. But the reading of the L before the first X by Mr. Morris, and the doubt that evidently existed in Mr. Jones's mind, makes it almost certain that the first two numerals are LX. Mr. Jones's drawing clearly shows the third as another X, which would make the date 1470. Mr. Morris's date of 1491 is not borne out by his own drawing, though it must be admitted that it is not quite certain whether it is not intended to mean LXXXXI°.

The stone, if it still exists, should be examined as to whether it has been broken off. Whatever should prove to be the correct date, it will not affect Mr. Longueville Jones's conclusion as to the period at which the present church was built.

#### DENBIGHSHIRE.

XXX. DINMEIRCHION (MEDIEVAL).—"In Dinmeirchion churchyard, in the Vale of Clwyd, we have the following inscription around a stone now lying loose" (Geoff. Mon.) :—

Hic Jacet Hunyd uxor Karwet f' Hywel  
cui a'a req'iescat in pace.

Such is the inscription as recorded by Mr. Morris. His drawing is that of Lombardic letters of thirteenth century type; but as the stone appears to be no longer in existence, or the inscription to have perished, it is impossible to state whether his reading is accurate or not.

XXXI. DINMEIRCHION (MEDIEVAL).—"On the edge of a lying statue in the said church of Dinmeirchion, I found this inscription":—

✠ Hic Jacet David f. Rovell f. Madoc.

"There are seven escutcheons with arms in ye front of ye tomb. Two of them being very uncommon, I shall insert them here, being ye 1st and 3rd." (Geoff. Mon.)

This is the tomb said to be that of Dafydd Ddu Hiraddug. Dinmeirchion (or, as it is better known, Tremerchion) Church was visited by the Association in 1887. The Report of the Meeting gives the inscription as HIC IACET DAVID AP HOVEL AP MADOC, but nothing is said of the heraldry. What Mr. Morris took to be two coats of arms are really representations of Our Lord's Passion heraldically depicted.

XXXII. VOELAS. (Westwood, 201, pl. lxxxvii; *Cambrian Journal*, 1854, p. 61.)—"The inscription at Voelas, in the county of Denbigh, which is mentioned in Gibson's *Camden*, p. 686 [Gough's edition, p. 210], but falsely copied and most whimsically read by Mr. Ed. Lhwyd, was carefully copied in 1760 by my friend, the Rev. Evan Evans, from whose copy I have inserted it here." (Geoff. Mon. and Add. MSS. 14907, fo. 188b.)

EGO Ioh<sup>o</sup> INDOL IAIHHIEUB  
 FOSON DE BRUDNEE IIRUL  
 LAVLIOR PTICEPS NOLIN

Inscription at Pentre Voelas, Denbighshire.<sup>1</sup>

XXXIII. LLANDRILLO (MEDIÆVAL).—"The following inscription I found on a gravestone in ye church of Llandrillo, in Denbighshire, July 15th, 1727, which may be read thus:—

Hic Jacet dominus Edneved quondam Vicarius de Duneurth  
 cujus animæ propicietur Deus. Amen.

The stone of which is in ye church floor beside ye communion table." (Add. MSS. 14934, fo. 202b; also in 14907, fo. 186b.)

A drawing of this inscribed slab, from the able pencil of Mr. D. Griffith Davies, will, it is hoped, shortly appear in the *Arch. Camb.*

Mr. Lewis Morris continues: "In an old MS. at Treddafydd [Anglesea] I found an englyn where there is mention of the time when ye steeple of Llandrillo was built."

Pan Wnaed clochty Llandrillo.

"Dwy flynedd ar bymtheg diflinwerth—a mil  
 Er moliant i'r aberth,  
 Y gwnaethant, gwarant a gwerth  
 Y dynion, glochty Dinerth."

That is, A.D. 1017. A short account of the church of Llandrillo yn Rhos will be found in *Arch. Camb.*, 3rd Series, iii, 40.

XXXIV. VALE CRUCIS. (*Camden*, ed. Gough, p. 214, Plate X, fig. 4.)—This inscription "in the ruined walls" is stated to have

<sup>1</sup> This inscription does not appear to have been described in the *Arch. Camb.* The representation in the *Cambrian Journal*, though "taken from a rubbing, added to several inspections", is so hopeless that a fresh attempt upon it seems desirable.

been "communicated to Mr. Barrington by the rev. Mr. Price, 1775."

In Add. MSS. 14936, f. 123, is a letter from a Dr. Edward Edwards to Dr. Henry Owen, Crutchet Friars, dated June 1773, which contains the following observation: "The inclosed is the inscription on the Abbey of the Vale of Crucis in Denbighshire. I should be glad if you could get an interpretation of it." Then follows the inscription, which is exactly similar to the copy in Gough's *Camden*. It is probable that Mr. Barrington's copy was taken from this.

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## Cambrian Archaeological Association.

### REPORT OF THE LAUNCESTON MEETING.

(Continued from page 72.)

### EXCURSIONS.

#### TUESDAY, AUG. 13th.—EXCURSION No. 1.

##### TINTAGEL.

*Director* :—The Rev. W. IAGO.

**Route.**—Members assembled at the London and South-Western Railway Station, LAUNCESTON, at 9.15 A.M., and proceeded by Train to CAMELFORD (16 miles W. of Launceston).

|            |     |     |                |                           |
|------------|-----|-----|----------------|---------------------------|
| LAUNCESTON | ... | ... | dep. 9.37 A.M. | } Time,<br>8 hrs. 15 min. |
| CAMELFORD  | ... | ... | arr. 10.20 „   |                           |
| „          | ... | ... | dep. 6.35 P.M. |                           |
| LAUNCESTON | ... | ... | arr. 7.20 „    |                           |

From Camelford the party was conveyed by carriage to LANTEGLOS-BY-CAMELFORD (1 mile south-west of Camelford); returning through Camelford *en route* for TINTAGEL (6 miles north-west of Camelford). Back to Camelford, and thence by train to Launceston.

Total distance, by train, 32 miles, and by carriage 15 miles.

On the outward journey to TINTAGEL, stops were made at LANTEGLOS-BY-CAMELFORD (*Church, Inscribed Stone and Crosses*). WORTHYVALE,  $1\frac{1}{2}$  miles north of Camelford (*Inscribed Stone*). WATERPIT DOWN, 3 miles north of Camelford (*Inscribed and Ornamented Cross Shaft*).

At TINTAGEL, the *Church, King Arthur's Castle, and Inscribed Cross, and Roman Inscribed Stone*, were visited on foot after Luncheon.

On the return journey no stops were made,

LUNCHEON was provided at the Wharnccliffe Arms Hotel, Tintagel, at 2 P.M.

**Camelford.**—A small market town (population about 1,600) situated on the River Camel, which rises at Davidstow and flows into the sea at Padstow. To the south-east lies a vast track of moorland, covered with hut circles and other prehistoric remains, the highest points being Roughtor (1,311 feet above sea level) and Brown Willy (1,375 feet above), 4 miles distant. The sea is 4 miles west of Camelford, and the intervening belt of land very hilly, preserving an elevation of from 500 to 600 feet to within a short distance of the cliffs of the sea shore.

Camelford is in the parish of Lanteglos, and was formerly a corporate borough, sending two representatives to Parliament before the passing of the Reform Act of 1832. The town received its first charter from Richard, Earl of Cornwall, in 1259. In 1883 the municipal body was abolished. The insignia of the extinct corporation include a silver gilt mace, presented by Ambrose Manaton in 1669, and a seal of the sixteenth century, with the figure of a camel crossing a river upon it, being a rebus on the name Camel-ford.

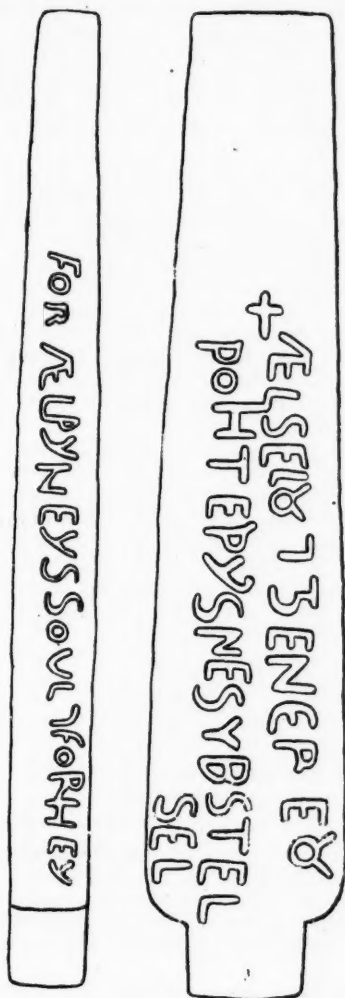
**Lanteglos-by-Camelford Church and Inscribed Stone.**—The church was described by the rector, the Rev. R. J. Roe; and the inscribed stone by the Rev. W. Iago. The place is called Lanteglos-by-Camelford, to distinguish it from Lanteglos-by-Fowey. The name means the *enclosure of the church*, not, as is humorously suggested in Kelly's *Post Office Directory*, the *Church of St. Lantey*.

The church (dedicated to St. Julitta) is situated in a deep valley, and is surrounded by fine old timber, chiefly ash and sycamore. It has been restored by the late Mr. J. P. St. Aubyn. It was originally a Norman cruciform structure, of which the north walls of the nave and chancel, and the north transept, still remain. The plan of the church as it is at present consists of:—

|  | <i>Ft.</i> | <i>Ins.</i> | <i>Ft.</i> | <i>Ins.</i> |
|--|------------|-------------|------------|-------------|
| Nave . . . . .   | 54         | 0           | by 19      | 6           |
| Chancel . . . . .  | 35         | 0           | by 19      | 6           |
| South Aisle (extending the whole length of the Nave and Chancel) . . . . . | 85         | 0           | by 13      | 6           |
| North Transept . . . . .   | 21         | 9           | by 16      | 9           |
| South Porch . . . . .  | 8          | 3           | by 7       | 3           |
| Western Tower . . . . .  | 15         | 6           | by 11      | 9           |

The nave and chancel are separated from the south aisle by an arcade of six pointed arches, of which four bays belong to the nave and two to the chancel. The tower is built in three stages, 71 feet high, with an embattled top. It contains five bells, dated 1783. The cradle roofs are enriched with carved bosses, displaying shields of arms, including those of the Coryton, Trecarel,

and Trelawney families. On the south side of the chancel are



Saxon Inscribed Stone at Lanteglos-by-Camelford. Scale,  $\frac{1}{16}$  actual size

(Drawn by Arthur G. Langdon.)

two plain sedilia. The octagonal font is in the Perpendicular style.

The silver chalice, with cover, is dated 1576, and a silver-gilt alms-basin, 1768. The Register dates from 1558.

In the Rectory Grounds are preserved three plain, unornamented Cornish crosses of early date, a Saxon inscribed stone, and the ancient Norman font, with a pair of oval rings placed crosswise and interlaced, a piece of plaitwork, and other devices sculptured upon it.

The Saxon inscribed stone was used for many years as a prop to support the wall of one of the farm buildings at Castlegoff, about half-a-mile north-west of Lanteglos, where there is an ancient circular earthwork, 200 feet in diameter. The monolith was purchased some years ago by the Rev. J. J. Wilkinson (Rector, 1852 to 1876), and set up in the Rectory grounds. It has a tenon at one end for insertion in a socket. The base on which it formerly stood, although now lost, is known to have been in existence within living memory. The length of the stone is 7 feet 2 inches, and the tenon 11 inches, making 8 feet 1 inch altogether. The width at the bottom is 1 foot 4 inches, and it tapers towards the top.

The inscription is in mixed Anglo-Saxon capitals and minuscules, in three lines running in the direction of the length of the stone, two lines being on one of the wide faces, and the third on one of the narrow faces. The last three letters of the third line are placed on the wide face, there being no room for them on the narrow face. The inscription is specially interesting as being amongst the few examples which are not in Latin, but in the Saxon vernacular of the ninth or tenth century. The inscription reads as follows :—

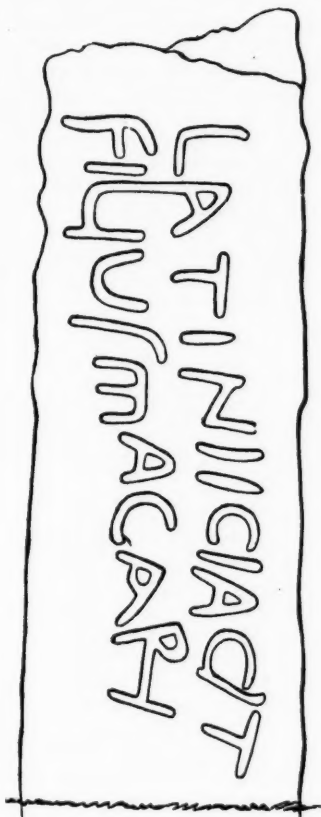
✠ ÆLSELD 7 GENEREÐ  
 PROHTE ðYSNE SYBTEL  
 SEL  
 FOR ÆLPYNEYS SOUL 7 FOR HEY

✠ Ælselth and Genereth  
 wrought this monument  
 for Ælwyne's soul and for themselves.

The Rev. W. Iago pointed out that the literal meaning of the word *sybstel* was *family pillar*, the first syllable *syb* being the same as the second syllable of the word *gossip*, whilst *stel* was analogous to the Greek *στῆλη*. He also mentioned that the name of the Lord of the Manor of Tintagel at the time of the Conquest was Ælwyne.

(*Lanteglos Church*—Sir John Maclean's *Deanery of Trigg Minor*, vol. ii, Pl. xxviii, and p. 307; *Saxon Inscribed Stone*—*ibid.*, vol. ii, Pl. xxxiv, fig. 30, and p. 281; Blight's *Crosses of Cornwall*, p. 125; Hübner's *Inscr. Brit. Christianæ*, No. 16; *Archæologia Cambrensis*, 5th Ser., vol. xii (1895), p. 50.)

**Worthyvale, Early Christian Inscribed Stone.**—The peculiarities of the inscription were explained by the Rev. W. Iago. The monument is now lying by the side of a stream (which eventually becomes the River Camel) about a quarter of a mile above



Inscribed Stone at Worthyvale. Scale,  $\frac{1}{8}$  actual size.  
(Drawn by Arthur G. Langdon.)

Slaughter bridge. Borlase thus describes its original site in his *Antiquities of Cornwall*. "A few years ago the present Lady Dowager Falmouth (1754), shaping a rough kind of hill, about 100 yards off, into spiral walks, removed this stone from a place



where it served as a bridge, and, building a low piece of masonry for its support, placed it at the foot of her improvements, where it still lies in one of the natural grottos of the hill."

There is an ancient tradition that the last great battle between King Arthur and his nephew Mordred was fought near the site of the inscribed stone at Worthyvale, which is popularly, though wrongly, supposed to commemorate the event. Leland says: "Some histories cawl it (the River Alain) Cablan. By this ryver Arture fawght his last field, yn token whereof the people fynd there in plowyng, bones and harneys." Camden quotes Marianus Scotus as stating that the banks of the river overflowed with the blood of the slain. This legend can scarcely be accepted as history, but all the ancient chroniclers agree that a great battle was fought at a place called Gavelford between the Britons and Saxons of Devon in A.D. 823.

The inscribed stone is 10 feet 3 inches long, and 2 feet 3 inches wide. The inscription is in two lines, reading in the direction of the length of the stone, in debased Latin capitals, mixed with a few minuscule letters, and is as follows:—

LATINI IC IACIT

FILIVÍ MACARI

(Borlase's *Antiquities of Cornwall*, Pl. xxx, Fig. 6, and p. 395; Sir John Maclean's *Deanery of Trigg Minor*, vol. i, p. 583; Hübner's *Inscr. Brit. Christianæ*, No. 17; *Fifty-Third Annual Report of Royal Instit. of Cornwall*, vol. iii (1871), p. xxxix; *Journ. Brit. Arch. Assoc.*, vol. xlv, p. 306; *Arch. Camb.*, 5th Ser., vol. xii, p. 50.)

#### **Waterpit Down Inscribed and Ornamented Cross-shaft.—**

The Rev. W. Iago described the ornament and inscription. He differed from the reading given by Mr. A. G. Langdon, and thought it was *crux inburge*, or "the cross of Inburga." Some thirty years ago this beautiful specimen of Hiberno-Saxon sculpture was removed to Trekeek farm (a mile south of its present site), where it for a long time served as the pivot stone for the vertical shaft of a horse-power threshing machine to revolve in.

In 1889 Col. S. G. Bake, of Camelford, had it replaced in its original base by the side of the road from Davidstow to Tintagel.

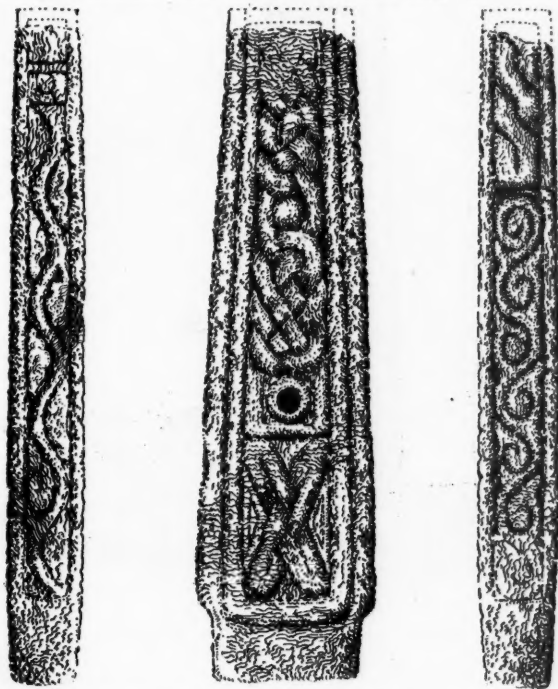
It is 7 feet 10 inches high, including the tenon, 2 feet 3 inches wide at the bottom, and tapers 1 foot 7 inches wide at the top. The thickness at the bottom is 11 inches.

The shaft is sculptured on all four sides. The front is divided into three panels containing (1) a serpentine creature, whose body makes a series of undulations, the semi-circular spandril between the body and the sides of the panel being filled in with Stafford knots formed by the tail; (2) an inscription in Hiberno-

Saxon minuscules in five horizontal lines, which appears to read:

|   |   |
|---|---|
| C | r |
| V | x |
| I | r |
| C |   |
| V | r |
| O | C |

and (3) interlaced work of the "twist and ring" pattern. The



Inscribed and Ornamented Cross-shaft on Waterpit Down.

Scale,  $\frac{1}{4}$  actual size.

(Drawn by Arthur G. Langdon.)

back is divided into two panels containing (1) interlaced work of the "figure-of-eight" pattern, and (2) a pair of oval rings placed cross-wise and interlaced. The hole in which the pivot of the threshing machine used to work when the stone was at Trekeek

farm, will be observed in the middle of this face. On the two narrow faces are scrolls of foliage, with the addition, in one case, of a pair of bands twisted together.

The serpentine creature on the front, above the inscription, is



Inscribed and Ornamented Cross-shaft on Waterpit Down.

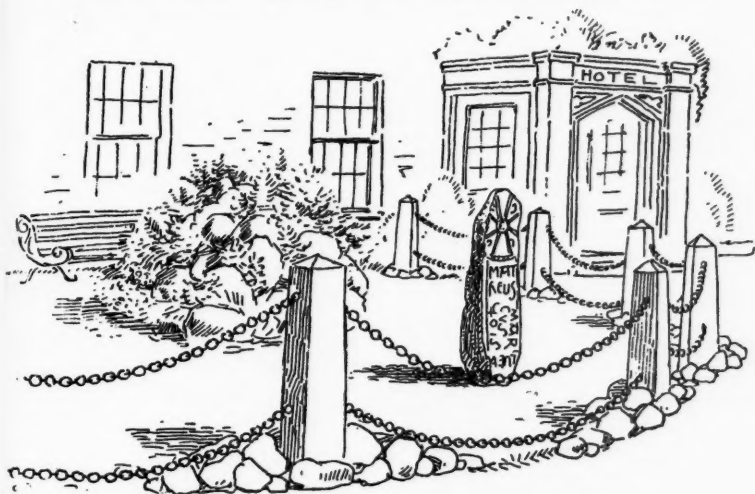
Scale,  $\frac{1}{4}$  actual size.

(Drawn by Arthur G. Langdon.)

specially deserving of notice, as the same design occurs at Lanherne and at Sancreed, in Cornwall, at Aycliffe, co. Durham, and Bexhill, Sussex.

(Sir John Maclean's *Deanery of Trigg Minor*, vol. i, p. 585; A. G. Langdon in *Journ. Royal Inst. Cornwall*, vol. x (1890), p. 38; *Arch. Camb.*, 5th Ser., vol. xii, p. 50.)

**Trevena Village and Inscribed Cross.**—The Rev. W. Iago gave a short address on the inscribed cross. It was decided, after a careful examination by several of the antiquaries present, that there were small human heads between the arms of the cross in place of what had been supposed to be triquetra knots. The village of Trevena, sometimes wrongly called by the name of the parish, Tintagel, stands half a mile inland, at a height of 300 feet above the sea. A ravine, with a small stream flowing at the bottom of it, leads down by a precipitous descent to the seashore. The



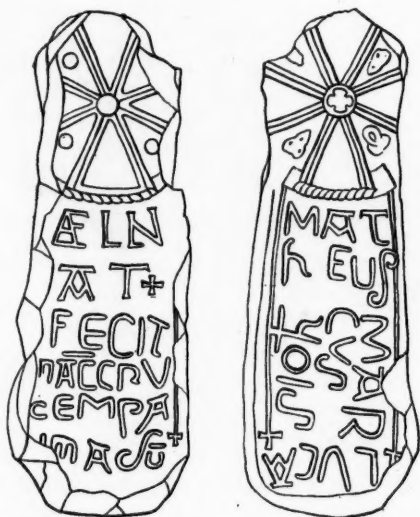
Inscribed Cross of Ælnat standing in the front of the Wharnccliffe Arms Hotel, Trevena.

village is on the north-east side of the stream. The Church of Tintagel (dedicated to St. Marcelliana) lies on the opposite side of the stream, a quarter of a mile to the westward, between it and the sea. Tintagel Castle is situated at the mouth of the ravine, half a mile to the north-west, partly on the mainland and partly on a peninsula opposite to the mouth of the valley.

The villages of Trevena and Bossiney, in the parish of Tintagel, formed a united borough, which received its first charter from Richard, Earl of Cornwall. This charter was confirmed by Richard II and Henry VI, and in 1685 James II granted a new charter, constituting Tintagel, Trevena and Bossiney a body corporate and politic, the borough returning two members of Parliament from 1552 to 1832, when it was disfranchised. The insignia of the defunct corporation, consisting of a mace and seal, are still in existence, the former being in the possession of

Mr. John Brown of Menedew, and the latter belonging to Miss Symons of Bossiney. The Manor of Tintagel appears in *Domesday Book* under the name of Botcinnu. "St. Petroc holds one mansion which is called Botcinnu. This the Earl (Morton) holds of St. Petroc (Bodmin Priory)."

The only objects of antiquarian interest in the village of Trevena are the old Post Office, a picturesque example of Cornish domestic architecture of the 16th century, and a cross with a Saxon inscription upon it, now standing in the front garden of the Wharncliffe Arms Hotel.

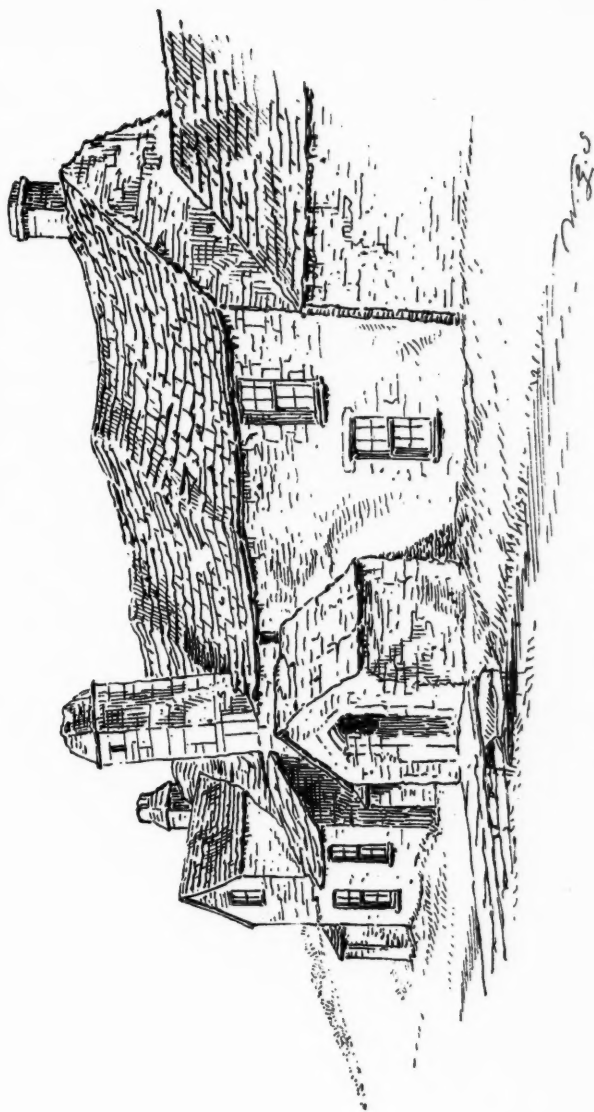


Cross with Saxon Inscription at Trevena. Scale,  $\frac{1}{8}$  actual size.

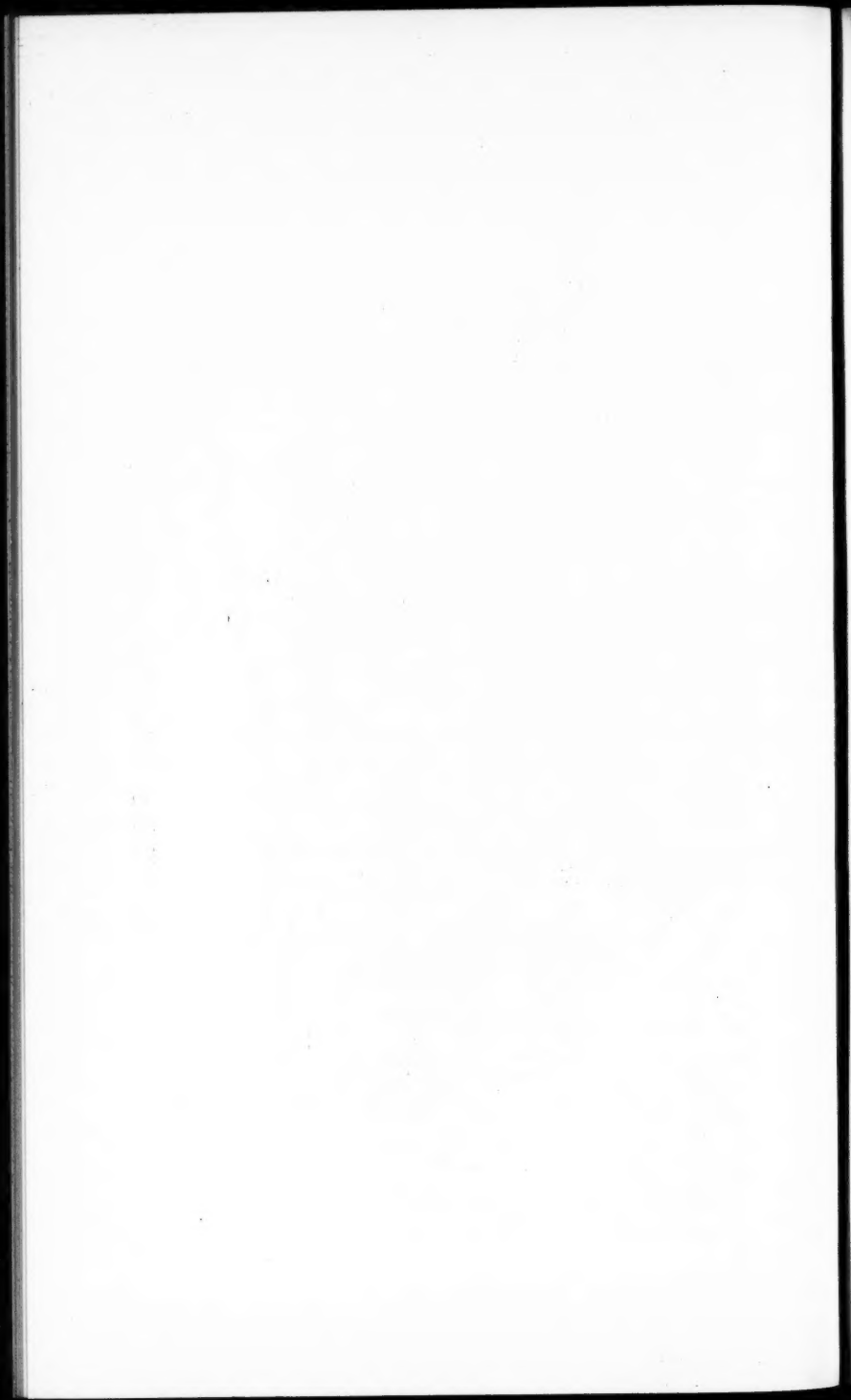
(Drawn by Arthur G. Langdon.)

The cross was formerly used as a gate-post at Trevillet (a mile and a half east of Trevena), and was removed to its present position in 1875 by Mr. J. J. E. Venning, Lord Wharncliffe's steward. Trevillet is close to the glen associated with St. Nectan, which may, perhaps, account for the existence of a relic of early Celtic, or rather Hiberno-Saxon, Christianity in this locality.

The cross is 3 feet 11 inches high by 1 foot 5 inches wide by  $6\frac{1}{2}$  inches thick. The head is of the wheel shape, a good deal mutilated, but still showing traces of carved heads in the triangular spaces between the arms, and a cable moulding round



The Old Post Office, Trevena, Cornwall.



the whole. The shaft is inscribed in rudely formed Anglo-Saxon capitals on both sides, thus:—

*On the front.*

ÆLN  
AT ✠  
FECIT  
HAC CRV  
CEM PA  
(N)IMA SŪ

Ælnat made this  
cross for the  
benefit of his  
soul.

*On the back.*

M A T  
h E U S  
I O C  
M A R  
C V S  
I S  
V C A T

Matthew  
Mark  
Luke  
John

(Sir John Maclean's *Deanery of Trigg Minor*, vol. iii, p. 190; A. G. Langdon in *Journ. Brit. Arch. Assoc.*, vol. xlv. (1888), p. 312; *Arch. Camb.*, 5th Ser., vol. xii, p. 50.)

**Tintagel Church, Castle, and Roman Inscribed Stone.**—The church, castle, and Roman inscribed stone, were fully commented upon by the Rev. W. Iago. The church, dedicated to St. Marcelliana, stands in an exposed situation about half a mile west of the village of Trevena, and is at a slightly higher elevation (323 feet above sea level). Being on high ground, and close to the cliffs, the church is a prominent landmark for ships passing this part of the coast.

The original structure was cruciform, with a central tower, and the ground plan remains much as it was in Norman times, except for the two porches and the western tower, which are later additions. The plan consists of—

|  | <i>Ft. Ins.</i> | <i>Ft. Ins.</i> |
|--|-----------------|-----------------|
| Nave . . . . .                                   | 71              | 0 by 16 4       |
| Chancel . . . . .                                | 27              | 0 by 14 4       |
| North Transept . . . . .                         | 17              | 6 by 14 0       |
| South Transept . . . . .                         | 30              | 0 by 16 4       |
| Organ Chamber on north side of Chancel . . . . . |                 |                 |
| Chapel on north side of Chancel . . . . .        | 11              | 9 by 10 9       |
| Western Tower . . . . .                          |                 |                 |
| North Porch to Nave . . . . .                    |                 |                 |
| South Porch to Nave . . . . .                    |                 |                 |

A good deal of Norman work is still to be seen, consisting of two deeply splayed round-headed windows in the north wall of the nave and one in the south, two similar windows in the north and east walls of the chapel, the chancel arch with abaci sculptured with geometrical patterns, the north and south doorways of the nave, and the font. The tracery of the other windows is Perpendicular. The western tower is of three stages, with an embattled top.



Amongst the ecclesiastical features are a stone bench running round the west, south, and part of the east wall of the south transept; a solid masonry altar, with its *mensa* and five crosses, in the small chapel adjoining the chancel: a credence table in the same chapel; a trefoiled piscina in the chancel; and a rood screen separating the nave from the chancel.

There are a few sepulchral monuments of interest in the church, namely, the founder's tomb on the south side of the chancel, a coffin lid with a floriated cross upon it, the head of an effigy, and the brass of Johanna, mother of John Kelly, Dean of the College of St. Carantoc (date *circa* 1430), inscribed as follows:—

"Hic iacit Johā Bon Mat' Johis Kelly decani  
Colligate scī Carenteci cui' aīe p'piciet de' Amē."



Font in Tintagel Church. Scale,  $\frac{1}{4}$  actual size.

(Drawn by Arthur G. Langdon.)

The tower contains 5 bells ranging in date from 1735 to 1868. The Registers go back to 1546. The Communion plate includes a late seventeenth-century chalice, with paten and cover.

Tintagel Church was restored in 1870 by the late Mr. J. P. St. Aubyn. It once belonged to the Abbey of Fontevrault, in Normandy, but Edward I bestowed it upon the Collegiate Church at Windsor, the dean and chapter of which establishment are now patrons of the living.

John Douglas Cooke, who was for many years editor of the *Saturday Review*, lies buried in the churchyard (1868), and there is a stained glass window put up to his memory in the church.

The Rev. W. Iago states in the *Journal of the Royal Institution*

of *Cornwall* that there is "on the lich-stone upon the central block of masonry between the 'grid stiles' at the eastern entrance of Tintagel churchyard" the following Roman inscription :

|           |   |                    |
|-----------|---|--------------------|
| .....     | } | "Imperatore        |
| IMP C G   |   | Cæsare Galerio     |
| VA (L)    |   | Valerio            |
| LIC LICIN |   | Licinio Liciniano" |

(A.D. 307-324)

This stone is now placed within the church in the south transept.

The situation of Tintagel Castle is altogether very remarkable, a portion of the fortress being built on a small piece of rising ground at the mouth of the ravine leading from the village of Trevena to the sea, and the remainder on a peninsula, or so-called island, opposite the mouth of the ravine. The neck of broken rocks connecting the peninsula with the mainland is pierced by a natural cavern, forming a tunnel of about 80 yards in length, through which it is possible to walk at low water. The chasm, now about 200 feet across, between the mainland and the peninsula, on which the two portions of the Castle stand, has been gradually widened by the slipping away of the clay slate rock. Carew, in his *Survey of Cornwall* (1602), states that a century before his time an iron drawbridge was in existence spanning the chasm, so that it was then probably considerably narrower than at present. Leland, writing in 1538, also mentions the drawbridge. The lowest part of the neck of land broken through by the chasm is 70 feet above the sea, and the site of the Castle on either side varies from 135 feet to 165 feet above, the highest point on the peninsula beyond the Castle being 260 feet above. Tintagel Castle stands on the west side of the stream running at the bottom of the ravine leading from Trevena, and the approach is by a pathway down the precipitous hill-side. The fortress is entered by a causeway across the moat. The portion of the Castle on the mainland consists of two large courts of irregular rectangular shape with rounded angles. The entrance leads into the outer bailey or base court, and from this the inner court, which is 12 feet higher, is reached by ascending a flight of steps cut in the rock within a tower on the left side of the entrance going in. To get to the portion of the Castle on the peninsula it is necessary to descend into the ravine and follow a zig-zig path leading from Trevena across the mill-stream, and then up the cliff to a gateway in the Castle wall. The pathway crosses a large court of irregular shape to another gateway at the other side, and extends upwards to the ruins of the chapel of St. Julitta. The walls of this part of the Castle are strongly buttressed to prevent their falling into the sea, and at the northern end, where the wall makes a semi-circular curve, it has bold stepped battlements dying away against the sloping face of

the cliff. The entrances are rudely arched, and although there are no mouldings or other architectural details to fix the date with certainty, the general appearance of the work is that of the 13th century. The chapel of St. Julitta is about 38 feet long by 12 feet wide, has a nave chancel standing 5 feet or so above the ground, and remains of a porch. It was excavated by the Rev. J. J. Wilkinson of Lanteglos-by-Camelford, in 1855, when the altar and some Norman fragments were found.

Tintagel Castle has for many centuries been associated with the memory of King Arthur. Geoffrey of Monmouth (Bk. viii, ch. 19), writing in the twelfth century, tells us that "as he (King Arthur) was under more concern for his wife than himself, he put her into the town of Tintagol upon the sea shore, which he looked upon as a place of great safety."

William of Worcester (thirteenth century) goes further, and states that King Arthur was born here, a belief which the late Lord Tennyson has immortalised in verse.

"But after tempest, when the long wave broke  
All down the thundering shores of Bude and Boss  
There came a day as still as heaven, and then  
They found a naked child upon the sands  
Of wild Dundagil by the Cornish sea;  
And that was Arthur; and they fostered him  
Till by miracle he was approven King."

Tintagel is frequently mentioned in the mediæval romances of the Arthurian cycle, especially in the Tristan romances, where it is made the Castle of Mark, King of Cornwall.

"Tintagel estoit un chastel  
Qui moult par art e fort e bel  
Ne cremoist asalt ne engin qui vaille  
Sur la mer en Cornouaille."

Turning from the Arthurian legends to sober fact, we find the Castle first mentioned in the Public Records in 1305. *Domesday Book* contains no reference to it. Matthew Paris states that in 1245 Richard, Earl of Cornwall, afforded an asylum at Tintagel to his nephew David, Prince of Wales. John de Northampton, Lord Mayor of London (1385), and Thomas Beauchamp, fourth Earl of Warwick (1397) were state prisoners here. The office of Constable of Tintagel Castle was abolished in 1580, and, in the reign of Elizabeth, Lord Treasurer Burleigh discontinued the annual sum granted for repairs, after which it rapidly became a ruin.

(*Tintagel Church*.—Sir John Maclean's *Deanery of Trigg Minor*, vol. iii, p. 227; and H. M. Mitchell Whitley in *Journ. Royal Inst., Cornwall* vol. iv (1871), p. 46.)

(*Roman Inscribed Stone*.—Rev. W. Iago in *Journ. Royal Inst. Cornwall*.)

(*Tintagel Castle*.—Sir John Maclean's *Deanery of Trigg Minor*, vol. iii, p. 194; H. McLauchlan and Rev. W. Haslam in *Journ. Royal Inst. Cornwall*, for 1850, p. 41; Rev. J. J. Wilkinson in *Journ. Royal Inst. Cornwall*, for 1871, p. 225; Michel's *Tristan, Recueil de ce qui reste des Poèmes relatifs à ses aventures*.)

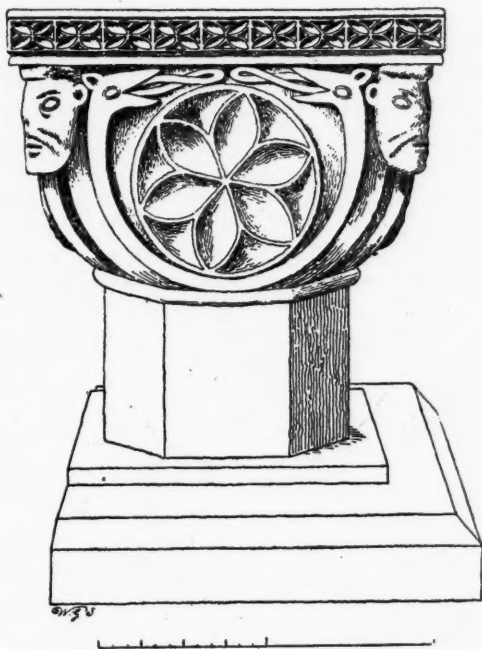
## WEDNESDAY, AUG. 14th.—EXCURSION No. 2.

## WARBSTOW BARROW.

*Director*:—J. C. REED, Esq.

**Route.**—Members left the White Hart Hotel at 9.30 A.M. by carriage for WARBSTOW (11 miles north-west of Launceston), going by the Camelford Road through HALLWORTHY, and returning through TRENEGLOS, TRESMEER, and EGLOSKERRY.

Total distance, 25 miles.



Norman Font at Laneast. Scale,  $\frac{1}{12}$  actual size.

On the outward journey to WARBSTOW, stops were made at LANEAST, 7 miles west of Launceston (*Church, 15th century, with fine Carved Woodwork and Norman Font and Holy Well*).

At WARBSTOW, the *Church* (13th century, with Norman Font), and *Ancient British Earthworth, called "Warbstow Barrow"* ( $\frac{1}{4}$ -mile north-west of Church), were visited on foot.

On the return journey stops were made at TRENEGLOS, 7 miles north-west of Launceston. (*Church, 14th century, dedicated to St.*

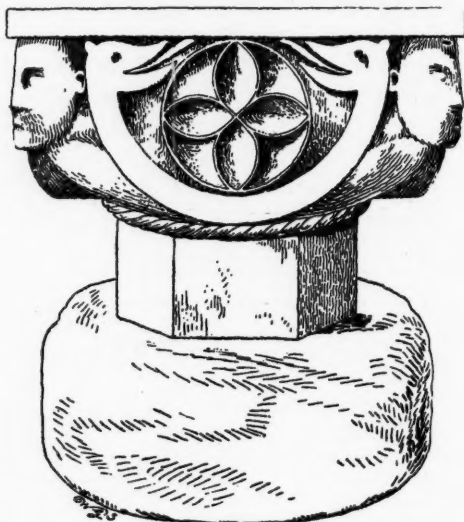
*Werburch, with Sculptured Norman Tympanum*). EGLOSKERRY, 4 miles north-west of Launceston (*Church, 14th century, with two Sculptured Norman Tympana, Norman Font, alabaster Effigy of an Ecclesiastic, and Helmet and Gauntlets suspended in aisle*).

LUNCHEON was provided at 1.30 P.M.

**Laneast Church** (dedicated to SS. Welvela and Sativola).—A Perpendicular building erected in 1436, consisting of nave, chancel, aisles, small north transept, south porch and western tower. The chief points of interest are a fine Norman font (of the same design as those at St. Thomas, Launceston, Warbstow, Jacobstow and Altonon), some remains of ancient stained glass, a few carved bench ends, and a rood screen. The carved oak roofs, the old stocks in the south porch, and the tomb of John Squier of High Hall, dated 1694, presenting some fine lettering of the period. The western tower is lofty, with an embattled and pinnacled top, and contains five bells.

The late Prof. J. C. Adams, the discoverer of the planet Neptune, was born at Lidcot farm, in this parish, June 5th, 1819.

(Carved bench ends, illustrated in the *Builder*, Jan. 26, 1882, and Dec. 2, 1887.)



Norman Font at Warbstow. Scale,  $\frac{1}{12}$  actual size.

**Warbstow Church** (dedicated to St. Werburch).—An Early

English building, consisting of a nave, chancel, north aisle, north porch and western tower. The font is Norman, similar in design to the one at Laneast. The tower is in three stages, with pinnaced top, and contains three bells, dating from 1665 to 1714.

(Font illustrated in Lysons' *Magna Britannia*, vol. iii, p. 1.)

**Warbstow Barrow.**—An oval earthwork in an elevated position, at a height of 800 feet above sea level, from which an extensive view of the surrounding country is obtained. The inner area measures roughly 400 feet by 500 feet, and is defended by a strong rampart and ditch. Outside this is an annular space, varying from 100 to 200 feet wide, with a second line of defence consisting of a rampart and ditch. There are entrances in both ramparts on the north-west and south-east, through which a footpath passes across the camp in a diagonal direction. The earthwork lies in the fork made by two roads. The highest point of the hill (840 feet above sea level) is about half a mile to the south-west. In the inner enclosure of the camp is a mound marked on the Ordnance Map "Giant's Grave". The camp itself is there called Warbstow Bury. This is the most important prehistoric stronghold on the west side of the valley of the Tamar, between Launceston and the north coast of Cornwall. It is situated almost on the watershed.

(Ordnance Map, six-inch scale, sheet xi, N.E.; Lysons' *Magna Britannia*, vol. iii, p. cexlix.)

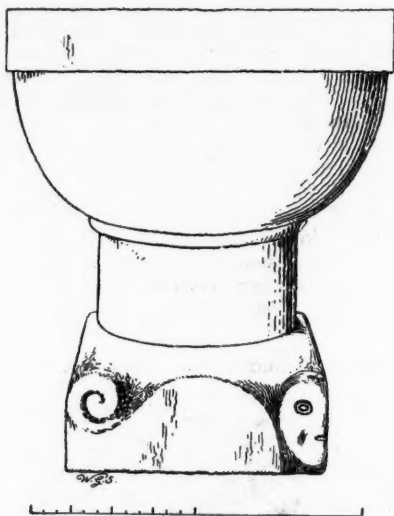
**Treneglos Church** (dedicated to St. Gregory). The significance



Sculptured Norman Tympanum at Treneglos, Cornwall. Scale,  $\frac{1}{12}$  actual size.

(Drawn by Arthur G. Langdon.)

of the sculpture on the Norman tympanum was explained by Mr. A. G. Langdon. An Early English building, consisting of nave, chancel, north aisle, south porch, and western tower. Built into the wall immediately above the label moulding of the Perpendicular south doorway, inside the porch, is a fine sculptured Norman tympanum. The subject represented is a conventional tree in the centre, with a pair of beasts having their tails bent round between the legs, and upwards across their bodies, placed symmetrically facing each other. This subject also occurs on



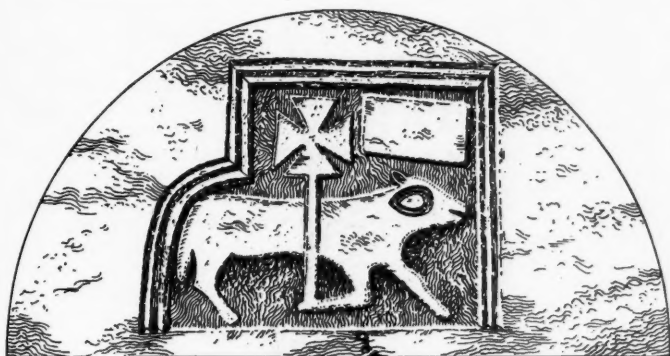
Norman Font at Treneglos. Scale,  $\frac{1}{12}$  actual size.

other Norman tympana at Fritwell in Oxfordshire, Ashford and Swarkestone, in Derbyshire, Aylesbury in Buckinghamshire, Lullington in Somersetshire, and Llanbadarn Fawr in Radnorshire, and on a Norman font at Harpole, Northamptonshire. The symbolism may possibly be explained by the verse in the Psalms (lxxix, 8-13) about the vine brought out of Egypt. "The boughs thereof were like goodly cedars. . . . The boar of the wood doth waste it, and the wild beast of the field doth devour it."

In the south porch are preserved the old stocks.

(A. G. Langdon in *Illustrated Archaeologist*, June 1894, vol. ii, p. 13.)

**Egloskerry Church** (dedicated to St. Petrock). The sculptures on the Norman tympana were discoursed upon by Mr. A. G. Langdon. An early Perpendicular building, consisting of nave, chancel, north transept, south aisle, south porch, and western

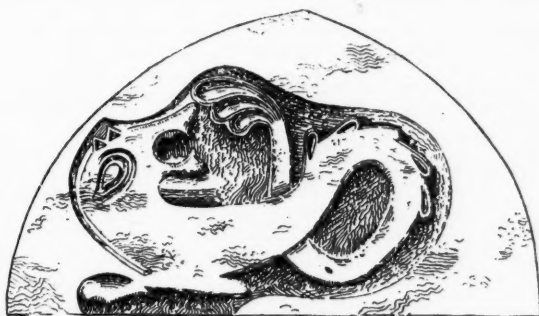


Sculptured Norman Tympanum, No. 1, at Egloskerry, Cornwall.

Scale,  $\frac{1}{2}$  actual size.

(Drawn by Arthur G. Langdon.)

tower. In the aisle are suspended a helmet and gauntlets. There also is an alabaster effigy of a lady of the fourteenth century. This church possesses two sculptured Norman tympana, No. 1, with a representation of the Agnus Dei upon it, found during the alterations of the church in 1887, used as building



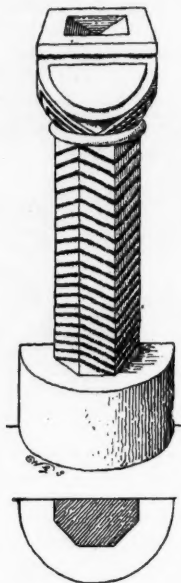
Sculptured Norman Tympanum, No. 2, at Egloskerry, Cornwall.

Scale,  $\frac{1}{2}$  actual size.

(Drawn by Arthur G. Langdon.)



material in the wall of the south aisle, and now placed above the Perpendicular south doorway; and No. 2, with a dragon



Piscina at Egloskerry. Scale,  $\frac{1}{12}$  actual size.

upon it, still *in situ* over the built-up north doorway. In the chancel there is a peculiar piscina in the form of a pillar.

(A. G. Langdon in *Illustrated Archæologist*, June 1894, vol. ii, pp. 11 and 12; and Rev. A. H. Malan in *Journ. Royal Inst. of Cornwall*, vol. x, p. 273.)

## Archaeological Notes and Queries.

**THE CARDIFF RECORDS.**—The Cardiff Corporation deserve the hearty thanks of Welsh antiquaries for the energy with which they are prosecuting their researches into the documentary history of that ancient borough. The Records Committee are employing the services of a professional archivist and legal antiquary, Mr. John Hobson Matthews, who brings to the task the experience of years and the zeal of a man whose whole heart is in his work. It is the desire of the Chairman of the Committee (Councillor Edward Thomas, J.P., "Cochfarf") to get together the sum and substance of every document in existence throwing light upon Cardiff's past. Already Mr. Matthews has transcribed the charters, the early accounts of the Lordship of Glamorgan, and scores of such miscellaneous records as local wills, Custom House muniments, papers relating to Elizabethan pirates, mediæval surveys, extents and terriers, records of guilds and chantries, gaol-files, the Corporation minute-books and rentals, and other writings too numerous to mention here. But the yearning of Mr. Thomas and his Committee is not yet appeased, for they still desire to have copies of many documents which lie in the muniment-rooms of county families; and proffers of such documents have been received from the Marquess of Bute, Miss Talbot, of Margam Park, and Oliver H. Jones, Esq., of Fonmon Castle. All this is as it should be, and we sincerely hope that the Corporation of Cardiff will not rest content until every available source of information has been drained, and the results published in a handsome literary shape. We cannot doubt but that the publication of the Cardiff Records will be hailed with gladness by students of history, not only in South Wales, but in cultured circles throughout the English-speaking world.

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**THE CARNHEDRYN INSCRIBED STONE.**—This stone, bearing the inscription in Roman characters,

PINACI NOMENA,

or, as Professor Rhys prefers reading it, Rinaci Nomena, has been purchased by Mr. Henry Owen, F.S.A., from the Rev. Thomas Lewis, Congregational minister, upon whose land it was found, for the sum of £5, and has now been moved within the porch of the Church of St. James the Great, Carnhedryn, with the permission of the Rev. Canon Lewis, vicar of the parish. The stone has been placed in the north-west corner of the porch, in an

upright position, so that the inscription may be read, and its base has been firmly fixed in cement.

The stone was used as a gate-post in the farm-yard at Carnhedryn. Geologically, it is one of the quartz-felsite boulders common in the neighbourhood, and is but little affected by exposure.

Solva.

H. N. WILLIAMS.

SIR THOMAS PHILLIPPS' MSS.—The Cardiff Free Libraries' Committee have just purchased, for the sum of £3,491, the whole of the Welsh collection of MSS. and drawings made by the late Sir Thomas Phillipps, Bart., of Middle Hill. This collection consists of some 440 volumes of MSS., 172 court, manor, pedigree and other rolls, 849 deeds, charters, etc., and 1,500 prints and drawings. The most important of these is a twelfth-century MS. on vellum, one of "the four ancient books of Wales", containing the celebrated epic poem, *The Gododin*, composed in the sixth century. Of little less value is a thirteenth-century MS. of the Laws of Hywel Dda, according to the Dimetian Code, the oldest MS. of this Code extant. Among the heraldic MSS. is a large volume of pedigrees by the well-known Welsh herald, Lewis Dwn; a historical and genealogical account of the Herbert family, written in the seventeenth century, with coloured drawings of tombs, coats of arms, etc.; a volume of Glamorgan genealogies, by Sir Isaac Heard, etc. Fifty-six volumes contain Welsh poetry and other literature, in Welsh, which have not as yet been thoroughly investigated. Among the charters is the foundation charter of the Abbey of Llanlulan in Montgomeryshire, and an original Inspecimus from Henry VIII to the Abbey of Strata Florida. The drawings are chiefly in water-colour, and relate to South Wales; many of them were drawn by Charles Norris, the author of *Etchings of Tenby*, early in the present century. The purchase-money, we understand, has been wholly, or nearly wholly, raised locally, liberal contributions having been received from the Marquess of Bute, Lord Windsor (Mayor of Cardiff), Lord Tredegar, The Mackintosh of Mackintosh, and Mr. John Cory. The successful issue of the transaction was very largely due to Mr. John Ballinger, the able and energetic chief librarian of Cardiff.

BRITISH CAMP AND CROMLECH.—For many years a place on the highest point of the Bryn Gwyddil hills, locally known as the Aberdare mountains, has gone by the name of a castell or castle. There are no remains of any stonework, except one or two heaps, which may have been places for shelter; but there are distinct traces of a camp—with deep trench—and from its round and general form it would appear to be British. That it is British is also suggested by the discovery, under a heap of stones, which appear to have been a razed cairn, of a small cromlech. Mr. T. H. Thomas, of Cardiff, and myself have arranged for an early

visit to this interesting spot, the conclusion being that a cromlech in so important a place as the centre of a camp, which had been arranged with great skill for wide observation and defence, points to the certainty that it was the burial-place of someone of distinction. Along the same range of hills, at the crop of a coal seam, has been found a small quantity of human bones; and a singular fact in connection is, that when unearthed they were found to be covered with a blue stain, as if painted with woad. Possibly this was oxydisation.

C. WILKINS, F.G.S.

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ROMAN IRON-MAKING IN WALES.—Now that the Barry line to Pontypridd has been opened for passenger traffic this year, easier access will be given to a district which should afford numerous traces of the Romans in iron-making, at the edge of the hematite beds, on the southern crop of the great coal-field. Many years ago, somewhere about 1763, a discovery of iron cinder, presumably Roman, was made at Bolston Gaer, the seat of one of the Bassett family. In removing this cinder for re-smelting—the process adopted by the Romans being imperfect as compared with later methods—a coin of Antoninus Pius was found, and near it a fine piece of “earthenware”, so called, charged with greyhounds and hares. The date of the Roman emperor conclusively points to a late period of Roman government in Wales. In my *History of the Iron Trade of Wales*, I have suggested (and so far it has not been disproved) that at Cross Faen, which is in the same district as the site of the cinders, there are undoubted evidences of the Romans in the massive walls erected near old hematite workings. These are well worthy of a visit. There is a Roman character about the walling which immediately strikes the eye of those familiar with the solid style of brick and stone work as shown in many places in England and Wales.

C. WILKINS, F.G.S.

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STONES WITH CROSSES ON THEM IN CARNARVONSHIRE.—The south part of Carnarvonshire is interesting ground to the antiquary, the folk-lorist, the naturalist, and the lover of nature. It is almost virgin soil, for no one has satisfactorily accounted for many prehistoric remains that still exist in those parts.

It has a large number of holy wells, which generally, though not always, are near a public road or pathway, and it has been thought that the pilgrimages to Bardsey Island account for the existence of these holy wells; but it is a question whether the wells were not venerated before these pilgrimages took place. However, the wells certainly lie on or near both the western and eastern roads to that island, but all of them do not do so; and the subject of sacred water is one that can be studied in Carnarvonshire almost better than

in any other Welsh county, for it contains a large number of these relics.

Although the heading of this paper refers to "stones with crosses", since the cross and the holy well are associated in the religious life of our forefathers, I propose to give a list of some of the Carnarvonshire wells before I pen what I have to say on the crosses, just to let the reader, who may be ignorant of the fact, know how numerous they were in this part of Wales.

St. Benno's Well at Clynnog, St. Aelhaiarn's at Llanaelhaiarn, and St. Mary's at Nefyn, are all on the wayside, or road leading to Bardsey Island; but Digwg's Well, on the hill-side near Clynnog, which is not on this line, is an interesting well, and has a tragic tradition connected with it. St. Buan's Well is not the only one

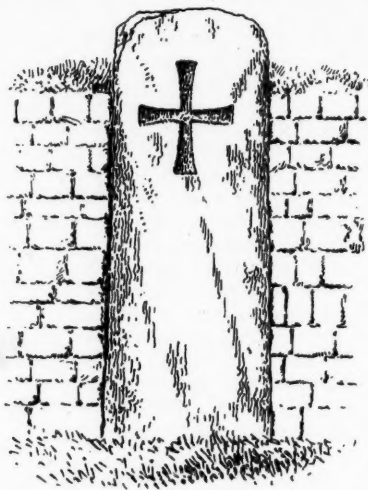


Fig. 1.—Llanaelhaiarn Cross in Churchyard Wall.

in the parish of Bodvaen; Ffynon Wen in this parish is much thought of, and it has been restored. Neither of these wells is on the road to Aberdaron.

There are many others in the county which cannot be connected with Bardsey. Cawrdaf's Well, Abererch parish, near Pwllbeli, might have been on the Pilgrims' Way, and also St. Cybi's Well; but Lleuddad's is too much to the east of the road, and St. Aelhaiarn is not on the direct course. But when these wells are made a subject of investigation we shall know more about them than we now do.

It will be seen how numerous these wells are when I state that there are about thirty in the county, dedicated, or called after cer-

tain saints. They are badly preserved, though; but the day may come when they will be better appreciated than they now are.

But to return to the crosses, or rather *meini hirion*, with the sacred emblem cut into them. I was not aware of the existence of these stones until October 1895. My visit to Carnarvonshire was to work up the holy wells. These crosses are close to the Pilgrims' Way to Bardsey, and most probably were stations for the pilgrims to perform there their devotions.

*Llanaelhaiarn Cross*.—The first I shall mention is in the churchyard at Llanaelhaiarn. It is built into the wall on the side of the footpath on the south side of the church. It is nearly opposite the south door. It appears to have been a *maen hir*, the sacred emblem having been deeply cut into it; and possibly because the stone was erect, and conveniently situated for the pilgrims' use on their way to Bardsey, it became a station. No one seems to know much about it. All the information that I could obtain was that it had always been where it is. The stone measures in height—at least the part that is above ground—3 ft. 8 ins.; its breadth and depth are a little more than 1 ft. The arms of the cross are each about 3 ins. long. (See fig. 1.)

In passing, I may say that this church has been beautifully restored by my old friend, the late incumbent, and everything old has been most carefully preserved. It is a better monument to the late incumbent, the Rev. Hugh Williams, than that which stands over his mortal remains. I am glad to say that he is succeeded by the Rev. R. P. Hughes, who also highly appreciates the relics of former days, and intends restoring the ancient entrance to the churchyard without changing in any way its present features.

*Pistyll Cross*.—I call this cross by the above name because it is in the parish of Pistyll, a short distance to the east of the church, but it does not appear that it was associated with the church. It would be conveniently situated for the pilgrims to perform their devotions before it, or it might have been so used by the inhabitants of the district in ancient times. The stone is embedded in the field called Cae Mawr, on the top, or near the top, of the stone wall which bounds the east side of the road that runs between Pistyll and Nefyn. It is, perhaps, a mile and a half from the latter place, on the south side of the road. Anyone who looks for it cannot fail discovering it. Formerly it stood in the field where it now is, but it was then near the middle of the field, and was removed to its present position for farming conveniences. The stone measures 1 ft. 6 ins. high, and is 1 ft. 6 ins. broad at the top, and 1 ft. 8 ins. at the bottom. The cross is in a circle, and its length and breadth are 9 ins. (See fig. 2.)

The farmhouse to which the field belongs is called Ty Mawr; a very appropriate name, for it is a bettermost kind of residence.

I may add that about thirty-five years ago, in company with the late Venerable Archdeacon Evans, I had the pleasure of walking over the Eifl Hills to Pistyll, and thence to Pwllheli, through Nefyn. We did not pass this cross, but went down to Pistyll Church. It

was shut, so we could not get in, but we saw through the window the beautiful font; still, we should have liked to have been able to get into the church. Perhaps the churches of this part of Carnarvonshire will some day be opened daily for anyone who wishes to enter. At present every one we visited was locked. Many churches in other parts of Wales are at present open from sunrise to sunset, but the example is not followed in the south part of Carnarvonshire.

When Archdeacon Evans and I were in Pistyll churchyard, an aged and intelligent farmer told us that he held his farm, as did his predecessors, on the condition of supplying pilgrims with food and lodgings on their way to Bardsey Island. This shows that the pilgrims passed through Nefyn. It is worth while trying to ascertain what kind of accommodation was provided for the wayfarers.

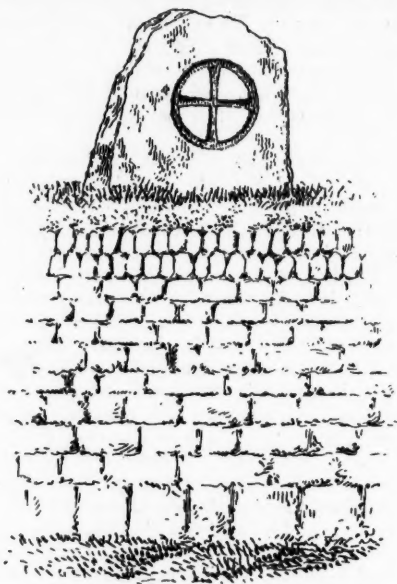


Fig. 2.—Pistyll. Cross on South Side of Highway,  
1½ Mile from Nevin.

*Nefyn Cross.*—I call this pillar-stone by the above name because it once stood in Nefyn parish, and it now does useful but hardly becoming service in the parish by forming the lintel to a cowhouse-door. This was once a *maen-hir*, and stood on the boundary between Pistyll and Nefyn parish. The field where it stood was called *Cae Pen-y-Maen*, and belonged to a farm called *Ty'n-y-Cae*, which may be said to be a suburb of Nefyn. The cross-side of the stone faced the



sea. Close to it there was, and is, a footpath to Pistyll. The stone was taken down by John Parry, aged eighty-two, and he lives at Ty'n-y-Cae. This he did between thirty and forty years ago; and as he wanted a lintel for his new farm-buildings, he carried it away, and placed it above the cowhouse-door, where it at present rests.

One curious bit of information, which indicates a previous custom, was told me by John Parry. A certain woman, a native of Nefyn, came to the stone to worship: she fell on her knees before it. And he also told me that many people had endeavoured to persuade him not to touch the stone; that something dreadful would occur if he did so; but he persisted, and nothing followed. Even after he had taken the stone up, an old man, one of the parishioners, blamed him severely for desecrating the stone. This aged man told Parry that he would not have done it for the world. All this shows a lingering veneration, not only for this stone, but for all similar relics of olden times.

John Parry also told me that the stone stood on a slight mound, and that he found bones in the mound, and that he had turned up bones with the plough in the same field where the cross stood. Coins, too, about the size of a half-penny, had been picked up in these parts, and they were apparently copper coins.

The stone on which the cross is incised measures, at present, 4 ft. 10 ins. by 1 ft. 2 ins. The two arms of the cross are 3 ins. long; the stem is 11 ins. long. The upper limb of the cross is furcate; each prong measures 3 ins. The stone was once considerably longer than it is at present. The hammer has done work along its sides, and has shortened its length. (See fig. 3.)

*Nefyn, Careg-y-Bwgan.*—On the south side of Nefyn, near the Vicarage, at a corner of the road which leads to the sea, stood, until lately, a stone with a cross on it; and here again John Parry and others remember an old woman, who died not long ago, worshipping before the cross. She was in the habit of going on her knees before it. Some looked upon this act as superstitious, if not downright idolatry. The stone was also in bad repute, as shown by its name; and one day a strong mason, to put an end to veneration for and fear of the stone, broke it into two parts. I was told by John Parry that he believed the parts of the cross were used as gate-posts. On visiting the place, two stone gate-posts were discovered, which might have been the parts of the broken cross; but the sides exposed to view had no cross on them. Still the cross might have been on the side which was not exposed.

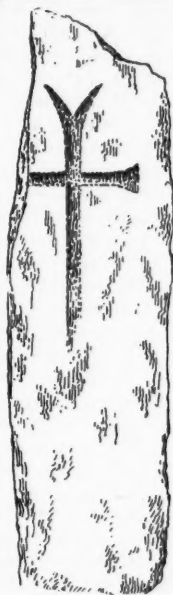


Fig. 3.—Nefyn, Tyn-y-Cae Cross, now serving as lintel in a Cowhouse.



We have here four stones with crosses on them, within a distance of seven miles, all lying quite near the Pilgrims' Way to Bardsey Island, and it would be reasonable to associate these simple crosses with these pilgrimages; and perhaps, from the acts of devotion performed by natives before the crosses, they were used as stations before the erection of the present churches in their neighbourhood.

Llanyblodwel.

ELIAS OWEN, F.S.A.

**DRAWINGS OF WELSH ANTIQUITIES IN THE BRITISH MUSEUM.**—The following list of that portion of the Carter drawings in the British Museum relating to Wales (including Monmouthshire) may prove useful to our members. John Carter (1748-1817), one of the ablest of English architectural draughtsmen, was frequently employed by Sir Richard Colt Hoare, Gough, and other eminent antiquaries of a century ago. His collection of drawings, antiquities, etc., including a series of sketches relating to the antiquities of England and Wales in twenty-six volumes, the outcome of his summer excursions during more than fifty years (*Dic. Nat. Biog.*), was sold by auction at Sotheby's, in February 1818, for the sum of £1,527 3s. 6d. Those volumes are now in the national collection, and the following list is extracted from the printed catalogue of what are known as "the Carter drawings". They are amongst the Additional MSS., at the numbers thereto appended.

Abergavenny.—The Church, with plan and details (1801), 29938 ff. 34-42

Monuments, tombs, statues, etc., 29938, ff. 46-87

N.E. view (1801), 29943, f. 222

Herbert chapel (1801), 29943, f. 223

The Castle, remains (1801), 29938, ff. 30-33

„ and neighbourhood, general view (1801), 29943, f. 221  
Tudor's Gate (1801), 29938, f. 26

Ancient buildings, details (1801), 29938, ff. 26-29

Church near, details of, and statues (1801), 29938, ff. 102-3

Caerwent.—Sketches of ruins, plans, etc. (1801), 29938, ff. 184-190

Caldicott.—The Castle, views of (1801), 29938, ff. 177b-183

The Church, monument in the porch wall (1801), 29943, f. 228b

Cardiff.—The Church, archway and tower of (1803), 29940, f. 2

Carew.—The Church, tombs, statues, etc. (1803), 29940, ff. 99-102

Cross on the road-side (1803), 29940, f. 98

Carmarthen.—The Church, tomb, statues, and details (1803), 29940, ff. 83-86

Carnarvon Castle.—Sketch (1805), 29941, f. 33b

Chepstow.—The Castle, views, plans, and details (1801), 29938, ff. 156b-176

Views (1801), 29943, ditto, ff. 226-228

The Church, details (1801), 29938, ff. 155-6

Gate at entrance, (1801), 29938, f. 154

- Conway Castle.—Sketch (1805), 29941, f. 33b
- Cowbridge.—Castle near [Llanblethian] (1803), 29940, f. 46b
- Crickhowell.—The Church, monuments, statues, etc. (1801), 29938, ff. 90b-94
- Remains of the Castle (1801), 29938, ff. 88-9
- Gateway, with details (1803), 29940, f. 161
- Ewenny.—The Church, views, plans, and details (1803), 29940, ff. 52-57, 60
- Tombs and gravestones (1803), 29940, ff. 58-9
- The Priory, plans, views, and details (1803), 29940, ff. 47-51
- Laugharne.—The Church, monument, statues, and holy-water niche (1803), 29940, f. 159
- Llandaff.—The Cathedral, views, plans, and details (1803), 29940, ff. 4-13, 35, 42
- Section from west to east (1803), 29943, f. 246
- Monuments, statues, inscriptions, etc. (1803), 29940, ff. 14-34, 36-41
- Inscriptions (1803), 29943, ff. 247-8
- Bishop's Palace, parts of (1803), 29940, f. 4
- Llanthony Abbey.—View (1784), 29926, f. 161
- Plan, view, and details (1801), 29938, ff. 108-120
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- Remains of the gate (1796), 29934, f. 31
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- Llantwit.—The Church, font, and tombs (1803), 29940, f. 46
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- Manorbier.—The Church, distant view (1803), 29940, f. 96
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- Margam.—The Abbey, remains, plans, etc., 29940, ff. 66-72
- View and details (1803), 29940, ff. 63-65
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- Remains of Chapel of Notre Dame du Bois [?] (1803), 29940, f. 61
- Remains of Crosses (1803), 29940, ff. 62-3
- Monmouth.—St. Thomas's Church, Monow Gate and Bridge (1801), 29938, f. 11
- Doorway (1801), 29938, f. 11b
- Monow Gate, west front, and details (1801), 29938, ff. 12-3
- The Castle, views (1801), 29938, ff. 14-5
- The Priory, remains (1801), 29938, ff. 14b, 16
- Druidical stone on the road to Chepstow (1801), 29938, f. 130
- Narberth.—Remains of Castle (1803), 29940, f. 87
- Neath.—Statue in a field near the ruins of the Abbey (1803), 29940, f. 82
- Patrishow.—Church of St. Ishow, rood-loft, etc., and well near (1803), 29940, f. 162
- Picton Castle.—Plan and views (1803), 29940, f. 155-6
- Ragland.—Remains of Castle (1801), 29938, ff. 17b-25

- St. David's.—The Cathedral, Palace, etc., general plan (1803), 29940, ff. 103b-114  
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 The College, remains (1803), 29940, f. 109  
 Slebech.—The Church, monument and statues (1803), 29940, ff. 157-158  
 Tenby.—The Church, doorways, monuments, tombs, etc. (1803), 29940, ff. 88-94  
 Tintern.—The Abbey, plans, views, and details (1801), 29938, ff. 121b-153  
 Statues, tombs, etc. (1801), 29938, ff. 152-3  
 Usk.—Part of the Castle (1803), 29940, 2  
 Wales, North.—Route in (1806), 29941, ff. 106b-107  
 Whitecastle, co. Mon.—Remains of the Castle, with details (1801), 29938, ff. 95-101

Additional MS. 31380 contains a collection of water-colour drawings, plans, etc., of Welsh antiquities, by the late Rev. Precentor Mackenzie E. C. Walcott, of which the following is a list:—

- Bangor Cathedral, before restoration, ff. 29, 30  
 Ground-plan, f. 31  
 Basingwerk Abbey, ground-plans, ff. 60, 61  
 " " ff. 62, 63  
 Beaumaris Castle, ff. 22, 23  
 Hen Blas, f. 24  
 Street and timber houses, f. 25  
 Beddgelert Church, f. 32  
 Brecon Priory Church, ground-plans, ff. 27, 28  
 Carnarvon Castle, ff. 33, 34  
 Clynnog Fawr, ground-plan, f. 35  
 Conway Castle, ff. 36-40  
 Chapel in, f. 41  
 Church, ff. 42-44  
 Sea-gate, f. 45  
 Plas Mawr, ff. 46-49  
 Old houses, ff. 50, 50\*  
 Cymmer Abbey, ff. 79-83  
 Dolgelly Church, effigy in, f. 86  
 Old house (Glyndwr's Parliament House), f. 87  
 Eglwys Rhos Church, f. 51  
 Gresford Church, ground-plan, f. 55  
 Harlech Castle, f. 88  
 Holyhead Church, ground-plan, f. 26  
 Holywell Church, f. 64  
 St. Winifred's Well, f. 65

- Llandaff, ff. 70, 71  
Llandudno, ff. 52-54  
Llangollen, f. 56  
Llanrwst, f. 57  
Margam, ground-plan, f. 72  
Neath                      "                      f. 73  
Rhuddlan Castle, f. 66  
Robeston (Pembrokeshire) Church, f. 90  
St. Asaph Cathedral, ff. 68, 69  
St. David's Cathedral, ground-plan, f. 91  
Plan of Close, c. 1700, f. 92  
Strata Florida, f. 28  
Valle Crucis Abbey, ff. 58, 59

Add. MSS. 27763-27766 are a series of volumes written by the late Mr. J. C. Buckler, one of the ablest authorities on Cistercian architecture in England. They appear to form a collection of essays upon this subject, and are illustrated by a number of beautiful drawings. Dore Abbey is treated with especial fulness, the writer returning to it again and again. He also deals with Buildwas and Valle Crucis. The illustrations to the late Mr. Loftus Brock's paper on the last named Abbey, in the *Journal of the British Archaeological Association* (vol. xxxiv), are taken from these MSS., and furnish excellent specimens of the beautiful plans and drawings scattered throughout the volumes.<sup>1</sup> Mr. Buckler seems to have bestowed particular attention upon the religious houses along the Welsh borders,—a circumstance which renders these volumes especially interesting to the members of the Cambrian Archaeological Association. Even where the lamented author's remarks have no especial bearing upon the architecture of Welsh religious houses, his intimate knowledge of Cistercian buildings could not but prove to be of value to Welsh ecclesiastical antiquaries, and a strong reason is thereby advanced for their speedy transcription and publication in the pages of the *Arch. Camb.*

EDWARD OWEN.

<sup>1</sup> The plan of the Abbey given in the illustrated Programme of the Oawes-try Meeting in 1893 was that of Mr. Buckler.

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

*Treasurer's Account of Receipts and Payments for the Year ended December 31st, 1895.*

| RECEIPTS.   |         | PAYMENTS.  |                  |
|---|---------|--|------------------|
| 1895.   | £ s. d. | 1895.<br>Dec. 31.  | £ s. d.          |
| Balance from last account   | 33 18 9 | General Secretary for North Wales, salary and disbursements for 1895   | 15 6 5           |
| Amount of subscriptions received from English and foreign subscribers | 66 3 0  | General Secretary for South Wales, disbursements, 1894-5   | 3 18 0           |
| Ditto in respect of North Wales subscribers                           | 106 1 0 | Treasurer, disbursements   | 0 12 0           |
| Ditto in respect of South Wales subscribers                           | 128 2 0 | Editor, salary and disbursements, attending Committee Meeting at Shrewsbury, and preparing Illustrated Programme of Launceston Meeting | 49 7 0           |
| Ditto in respect of the Marches                                       | 17 17 0 | Mr. A. G. Langdon, expenses to Launceston, arranging for Meeting, 1895, and making drawings of inscribed stones                        | 5 2 0            |
| Dividend on Consols   | 1 7 10  | Grant to Excavation Fund, Valle Crucis   | 10 0 0           |
| Ditto   | 1 7 10  | Ditto, for removal and erection of Cross at Penmon   | 12 17 10         |
| Bank interest   | 0 0 10  | Ditto, to "Treceiri" Fund account  | 10 0 0           |
| Dividend on Consols   | 1 7 10  | Ditto, for Ordnance Maps for Archaeological Survey of Pembrokeshire  | 3 11 1           |
| Ditto   | 1 7 10  | Bedford Press, printing and publishing   | 182 10 10        |
| Hon. Aubrey Vivian for books  | 1 4 0   | Mr. A. E. Smith, illustrations   | 62 18 0          |
| To balance due to Treasurer   | 5 12 7  | Mr. W. G. Smith, ditto   | 5 0 0            |
|   |         | Bank charges, etc.   | 3 7 4            |
|   |         |  | <u>£364 10 6</u> |

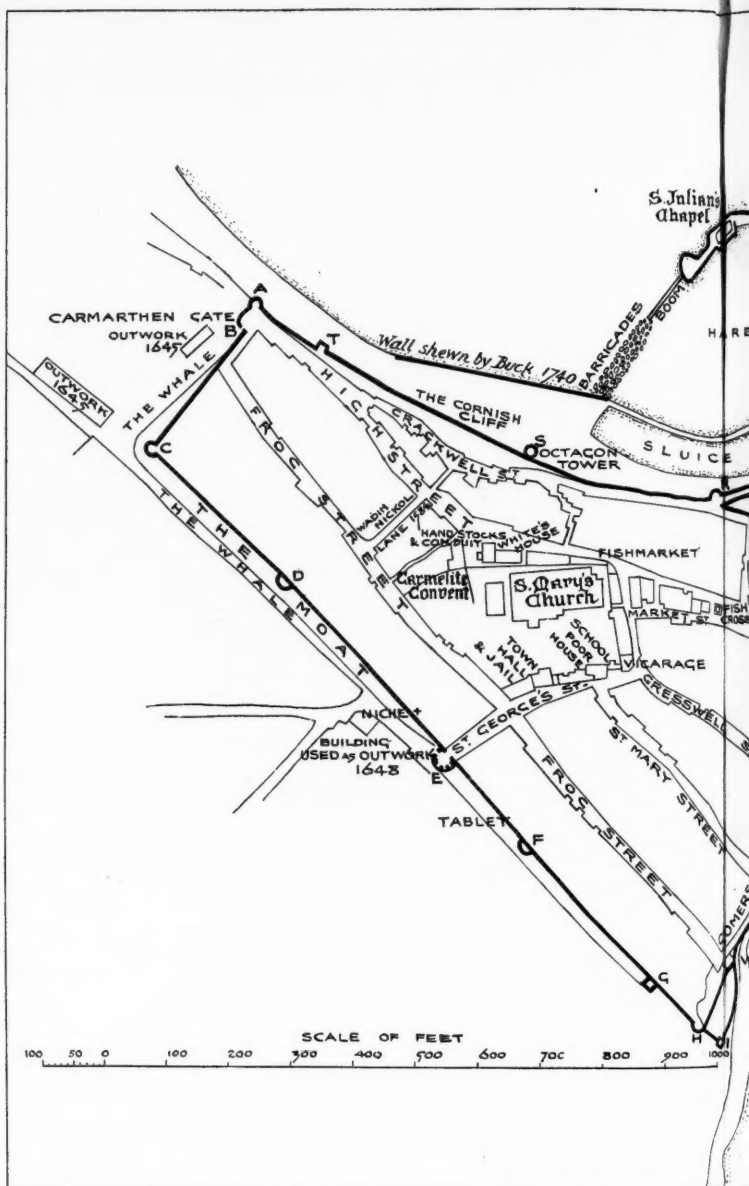
J. LLOYD GRIFFITH, *Treasurer.*

Audited and found correct by

D. R. THOMAS,  
R. TREVOR OWEN.

24 April, 1896.





Plan of Mediæval Tenby, compi

